¶The dyctes an
losophers o

hym in all vertuouse and hon
to me / he had there a [illegible]
ke it ryght wel & braug[illegible]
neuer seen before & is [illegible]
the philosophers. [illegible]
lated out of latyn in to [illegible] by a we[illegible]
called messyre Jehan dell[illegible]
whan I had redde and [illegible] vpon it [illegible]
and space I gaue [illegible] very affeccyo[illegible]
all be cause of the holsom & swete sayenge[illegible]
ne[illegible]e is a gloryous sayre myrrou[illegible]
[illegible] people to beholde and vnderstan[illegible]
grete comforte to euery well dysposed soule [illegible]
keth also vnyuersally to example well and do[illegible]
all knyges / prynces and to people of euery [illegible]
laudes vertu and scyence. It blames vyces [illegible]
raunce. And all be it I coude not at that s[illegible]
all ẏ pylgremage tyme haue leyser to [illegible]
at my pleasure what for the disposycyon that be[illegible]
geth to a taker of the Jubylee & pardon. And also [illegible]
the grete acqueyntaunce that I founde there of wor-
shypfull folkes. With whom it was syttynge I sholde
kepe good and honest company / yet nenertheles it re-
sted styll in the desyrous fauour of my mynde enten-
dynge vetterly to take there with grete acqueyntaunce
at some other conuenyent tyme. And so remanynge
in that opinyon after suche season as it lysted the kyn-
ges grace commaunde me to gyue myn attendaunce
vpon my lorde the prynce / and that I was in his ser-
uyce whan I had leyser I loked vpon the sayd boke
At the laste concluded in my selfe to translate it in to
the Englysshe tonge whiche in my Jugement was

Sedechias [illegible] first phy[illegible] [illegible] who [illegible] ẏ wyll and pleaser of [illegible] lorde god sapyence was [illegible] stande and lawes r[illegible]. Whiche Sedech[illegible] that euery creature of good byleue ought to ha[illegible] hym syxtē vertues. [illegible] yrst vertue is to dre[illegible] nowe god ⁊ his aũgelles. ¶ The seconde vertue is to haue discrecyon to dyscerne ẏ good from the badde ⁊ to vse vertues ⁊ fle vyces. ¶ The thyrde vertues is to obeye ẏ kynges or pryn[illegible] god hath ordeyned to reygne vpon hym ⁊ that haue [illegible]de shyp and power vpon the people. The fourth vetue is to worshyp his fader ⁊ his moder. ¶ The fyfth vertue is to do Justely and truely to euery creature after his possibylyte. ¶ The sixthe vertue is to dystrybute his almes to ẏ poore people. ¶ The seuenthe vertue is to kepe ⁊ defende straungers ⁊ pylgrymes. ¶ The eyght vertue is to bynde ⁊ determyne hymselfe to serue our lorde god. ¶ The nynthe vertue is to eschewe fornycacion. ¶ The tenthe vertue is to haue pacyence ¶ The enleuenth vertue is to be stedfaste and true. ¶ The twelfthe is to be peasyble and attemperate ⁊ shamefast of synne. ¶ The thyrtenthe vertue is to loue Justyce. ¶ The fourtenthe vtue is to be lyberall ⁊

he leueth gretter vndone and so consequently he [illegible]
lese all ryght / as a lytell sekenesse or [illegible] Whiche if
be sone & well remedyed may cause [illegible] of
all the holy body. ¶ And sayd yf a kynge [illegible]
byleue the fayre wordes and flatterynge of his ene-
myes hauynge no respecte to theyr werke it is mer-
uayle but the sayd kynge or prynce therby shall dayly
take harme. ¶ And sayde it apertayneth vnto a kynge
or a prynce to enfourme his sone in vertue and scyence
howe he shall gouerne his lande after hym howe he
sholde vse ryght wys to his people / howe he shold lo-
ue & haunte his knyghtes not sufferynge them to vse
to moche huntynge nor other ydelnes / but instructe
them to haue good eloquence and to eschewe all vany-
tees. ¶ And sayd it appertyneth to a kynge or to a
prynce. yf he wyll haue ony nygh a seruaunt hyrste to
knowe his guydyng and condycyons and how he go
uerneth hymselfe in his house & amonge his seruy-
and yf he vnderstadde hym of good condycyon and
gouernaunce hauynge pacyence in his aduersyte re-
teyne and take hym than hardely and elles to be wa-
re of hym. ¶ And sayd Sedechias yf thou gaue a be
ry true frende that loueth the well thou ought to ta-
ke hym more in thy loue and fauoure than ony of thy
kynnesmen desyrynge thy deth for to haue the succes-
syons yf the goodes. ¶ And sayd communely euery
semblaūce deyteth other. ¶ And sayd he that wyll
not be chastysed by fayre and swete wordes / ought

good dedys and to leue ydelnes and the delectacyons of this worlde. ¶ And sayd how many be compared ẏ werkes of them that entende the perfeccyon of the good thynges perpetuell to them that wyll put theyr delyces transytory. ¶ And sayd that the wyse men bere theyr greues and sorowes as they were swete vnto them knowynge theyr trouble pacyently take the ende therof shall be to theyr meryte. ¶ And sayd that it is profytable and good to do well to them that haue deserued it / and that is euyll done to do well to them that hath not deserued it. For all is lost that is gyuen vnto them ryght as the reyne falleth vpon the grauell: ¶ And sayd he is happpy ẏ vseth his dayes in doynge couenable thynges & taketh in this worlde but that / that is necessarye vnto hym and may not forbere. Aplyenge hym selfe to doo good dedys and to leue the badde. ¶ And sayd a man ought not to be demed by his wordes but his werkes. For communely wordes ben vayn but by the dedes is knowen the harme or the prouffyt of euery thynge ¶ And sayd whā that almesse is distrybute to poore indygent people / it profyteth as a good medycyne couenably gyuen to them that be seke. But the almes gyuen to ẏ not indygent is as medycyne gyuen without cause. ¶ And sayd he is happy that wdraweth his ere and his eye from all euyll thynges. ¶ And sayd the moost couenable dyspence that ony man may make in his lyfe it is that is sette in the seruyce of god and in good werke. ¶ And the seconde it that is spended in necessarye thynges that maye not be for borne as mete drynke clothynge & for remedyes ayenst sykenesse. ¶ And worst of all is that is dyspended in syn & euyll werke.

Inpotent he commaunded that porke flesshe and ca-
melys shulde be eten and suche semblable metes and
commaunded them expressely that they shulde kepe
the̅ for periury he stablysshed many festes at certayn
seasons and ordeyned also dyuers persones to offre
sacrifyces at the ryssynge of the sonne and somother
at the fyrste newe mone / and atte the conuunctyon of
the planetes / and also whan the planettes entre in
to theyr houses / and whan they ascended and whan
they descended. The sacrifyces were of many thyn-
ges that is to saye of roses / of floures / of greynes / of
whete of barley / of frutes of grapes / of lycours of wy
nes. And the same Hermes sayd that it was not
recompensed sufficient to thanke god onely for the gra-
ce he hath sent vs. And sayd O thou man yf thou
dredest god well thou sholdest neuer fall in to the pa-
thes that bryngeth man to harme. And sayd ma-
ke not youre clamours to god as Ignoraunte full of
corrupte wylfulnes and be not inobedyent vnto our
lorde god nor trespassours to his lawe. And wyll
none of you doo to your felowe other wyse thenne ye
wolde be done to / but be concordaunt and loue to gy-
der vse fastynge and orayson in pure and clene wyl-
les. Contreyne you to doo good dedes humbly and
without pryde in suche maner as of youre werkes
may growe good fruytes / and kepe you oute of the
companyes of theues of fornycacoures and of those
that vse euyll werke. And sayd kepe you that ye be
not periured / and let trouth be alway in your mouth
and swere not but ye and naye enforce you not to cau-
se them swere that ye knowe wyll lye lest ye be par-
teners to theyr periury and putte your truste in god

¶ And sayd constreyne you to annexe t[illegible] loue of god
& of your fayth vnto sapyence and yf ye [illegible] your
lyfe it shall be to you a grete proufytab[illegible]ynge/
and of that noble vertue shall come vnto [illegible]te be=
nefyces than yf ye sholde assemble grete g[illegible]yluer
or other treasours not durable / for it shall [illegible] you a
grete rycesse in the other worlde that [illegible] haue
ende. ¶ An[illegible] sayd be all or[illegible] & with[illegible] that
ye shall speke & beware t[illegible] worde be [illegible] con=
trary to the thoughtes of [illegible] hū=
ble [illegible] obeye your selfe to your k[illegible]e & your [illegible]ynces &
worsh[illegible] the grete mynysters vndre t[illegible] loue god
& trouth & gyue true counseyll to that entent ye maye
the more ho[illegible] your good penaunce be in t[illegible] waye
of saluacon. ¶ And sayd yelde louyng[illegible]de
as well in your trybulacyon as in [illegible] your
pouerte as well as in youre [illegible]hesse. ¶ And sayd ye
shall bere hens none other thynge but yo[illegible]s
and therfore beware that ye iuge not v[illegible]y / & de=
syre rather to haue pouerte in doynge good werkes
than rycesse in synne / for rychesse may soone be loste &
good dedys shall euer abyde. ¶ And sayd beware of
to moche laughynge and mockynge ony persone a l be
it ye pyrceyue in hym ony foule or euyll tatche yet re=
buke them not dyshonestely but thynke that god hath
made you all of one matere & myght haue made you
as euyll as he wherfore ye ought to thanke his good
nesse ẏ hath shewed you suche grace & hath kept you
fro myschefe in tymes past and present and pray hym
of his mercy he wyll so kepe you forth. ¶ And sayd yf
it fortune that the enemyes of youre fayth wyll dys=
pute with you by dyuerse and sharpe sayenge answe

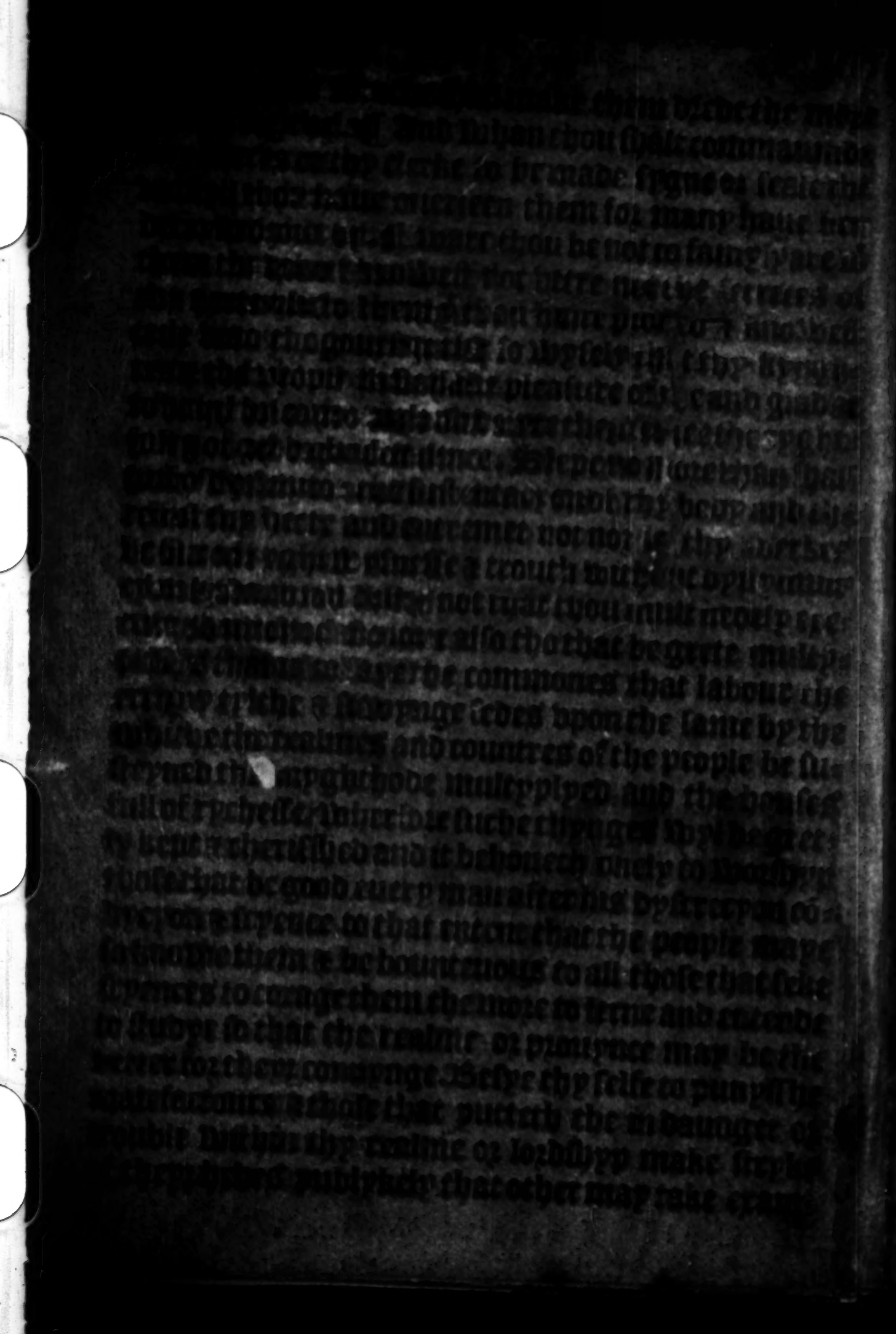
houses with your folkes haue in remembrauñce of our lordes poore indygent people and departe [illegible] them your almes. ¶ And sayd gyue conforte [illegible] soners to them that be in sorowe & trouble / hel[illegible] clothe the naked / gyue mete to the hungry dr[illegible] ẏ thrusty / herb[illegible] pylgremes / make satisfaccio[illegible] your credytours & pacyently suffre the Iniurye [illegible] en done vnto y[illegible]. ¶ And say[illegible] dyscon[illegible] them that ben in a[illegible] but helpe [illegible] saũte wordes [illegible] and yf it be suche as afore [illegible] you benygnely [illegible] orgyue it them satisfyenge yo[illegible] with ẏ payne tha[illegible] suffre. ¶ And sayd enforce [illegible] to wynne frendes / & than fyrst preue them or ye [illegible] to moche trust [illegible] them lest it be to [illegible] hurt [illegible] at after therof ye repente you. ¶ And sayde [illegible] god exalteth in this world ought to take no pryde. [illegible] ne glorye in it / not repute hymse[illegible] grettet [illegible] of his felowes for god hath made ryche & poore [illegible] creacyon thrugh whiche all be egall. ¶ And sayd beware that in your Ire or Indygnacyon there escape out of your mouth no foule wordes for it is dyshoneste & engendreth hate it is not ꝯuenyent for hym that wyll haue scyence to seke it by mede or for money but onely by delectacõn and bycause it is more precyous than other thynges. ¶ And sayd that thẏge is good & noble that causeth in his realme goode lawes to be kepte & mayntened & the badde to be layde downe. ¶ And sayd largesse and lyberalyte is knowen whan a man is in necssyte & poorete and pacyence whan one hath power to Iuge & be auẽged. ¶ And sayd he that worsyppeth ẏ wysemen loueth Iustyce & doth good dedys and enforceth hym to wynne syences and good

Dicta phi

or he is fals to those ẏ he hath sayd it of. ¶ And sayd derysyō and scorne putteth a waye & wasteth loue as the fyere dothe the bronde. ¶ And sayd the enuyous man is frendly to hym that is present & in his absence is his enemy & so sheweth hym his frende by worde and enemy by dede. ¶ And sayd one enuyous man serueth of nought but to dysprayse all other. ¶ And sayd he is right sure that seleth hym selfe without en gylt & is in none surete that wyl not knowe his owne gylt. ¶ And sayd beware obeye not vnto couetyse for whan ye wold it wyl not obeye vnto you. ¶ And sayd he that gyueth good counseyll to other folkes begynneth to do prouffyt to hymselfe & was axed of ẏ sayde hermes wh[illegible] it was that most leted & troubled man He answered Ire & enuye after they axed hym wherfore the wyse man stode more atte gates of the ryche man than the ryche man atte gates of the wyse man And he answered ẏ wyse man knoweth the prouffyt of the ryche / and the ryche knoweth not the prouffyt of the scyencyall wyse man. ¶ And sayd he that hath wytte and dyscrecyon & knoweth it not in dede resembled the treee that bereth no fruyte. ¶ And sayd he is wyse that knoweth ignoraunce & he that knoweth it not is ignoraunt and he that knoweth not hym selfe how sholde he knowe or deme another. And sayd ther be two manere of men / the one seketh and can not fynde the other fyndeth & can not profyte. ¶ And sayde sapyence is lyke a thȳge fallen in a water whiche can not be founde but by them that well serche and set it from the bottom. ¶ And sayd without chastyte a mā can not be very perfyghtly wyse & without wytte he may not be perfyght in scyence. ¶ And sayd discyply

thou may departe not from his amytye but assaye ẏ meanes to redresse hym. ¶ And sayd wyse kynde and true is he that wyll lyghtly for gete the erroure of his frende. ¶ And sayd it is better chastyse thy selfe than lete other doo. ¶ And sayde the goodnesse that cometh of an ignoraunt man is lyke therbes that growe on a donge hyll. ¶ And sayd and euyll felawe is lyke a tree kyndeled w[illegible]erof the one branche setteth the other a fyere. ¶ [illegible] sayde the noblest thynge that god hathe made in this worlde is a man / ⁊ the rychest thynge to hym is reason by the whiche he kepeth iustyce and escheweth [illegible]nne. ¶ And sayde the fole wyll knowe in hymselfe no[illegible]yle thynge ⁊ the ignoraũt weneth lyghtly a thynge [illegible] other than it is ⁊ the suspecyous man maketh many doubtes of that ẏ he knoweth. ¶ And sayde a ryght recõmẽdable thynge in heuen ⁊ in erthe is a true tõge. ¶ And sayd a kynge or a prynce ought not to gyue lordshyppes nor auctorytes but to good ⁊ mercyable folkes / and therfore they sholde loue them as the fadre doth his chyldren. ¶ And sayde it sholde suffyse a man ⁊ ought to holde hym selfe recompensed whan his aduerse partye requyred of hym pardon ⁊ it was axed hym what was a lyberall thỹge he sayd to gyue syluer to vnknowen men for the loue of ẏ knowen men ⁊ to forgyue them that haue noyed hym for the loue of them ẏ haue holpen hym. ¶ And sayde the lyfe in this worlde is so shorte ẏ ther ought none ꝯceyue hate nor wyl harme to other. And sayd establysshe ⁊ ease thyn ire w̃ thy pacyence thy ignoraũce w̃ thy sapyence thy foryetfulnesse w̃ thy remembrauuce. And sayde it is a good sygne whan a chylde is shamafaste for it sheweth he shold haue wytte. And sayd it is wel

be subgecte vnto hym. Secondely all be it that they be in his ser[illegible]ytude yet ought he to his power to kepe thē in fraunchese & lyberte & not in chraldom. Thyrdely how his lordshyp & power in this worlde may not longe endure. ¶ And fayde. O kynge hamon it behoueth the to kepe thy soule ryght wysely in wyll and worde & thou [illegible] not to be slouthfull to ẏ destruction of the [illegible]escreauntes but to constreyne them to obeye our lo[illegible] god & desyre not to haue ony rychesse without it be ryghtfully goten for thynge verely the people wyll alwaye obeye to them that do ryghtfully & well/ & tha[illegible] wyll mayntene them & there may noo well be in a r[illegible]alme without it be habundaunt of people/ for the [illegible] q[illegible] a realme is fawte of people and yf they withdrawe them the prynce is lefte lorde alone/ & therfore remembre well thy dydes & eftsones thyke on thy soule and putte in that garyson all ẏ thou shalte haue nede of in the other worlde & yf it happen that ẏ must goo in the werre in thyn owne persone/ be ware well that thyn enemyes surpryse the not be slouthefull soiournynge/ & whan thou goost to batayle loke that fyrst thou solicite and exhorte thy people as corageously as thou can & loke that all thyn abylements of warre be redy & euery man set in his warde & appoynted how they shall fyght and set out. And beware well that thou be not surprysed by thyn enemyes for lacke of watche & good especyall. Therfore multyplye thy scowte watche & thy aspyes so ẏ thou mayst alwaye knowe ẏ guydynge of thyn enemyes/ and loke that thou be sure they deceyue the not. And whan thou shalt cōmaunde thy folkes to do ony thynge loke secretly whether they haue obserued it after theyr



ple by them. A these lette bis hande be stryken of to
a robber of the hyghe waye let hym be hanged that ẏ
waye may be the surer. Brenne ẏ sodomites and pu-
nysshe the men take in fornycacyon after theyr estate
and the women in lyke wyse. ware the wordes of ly-
ers and suche punysshe se ẏ prysoners ones in a mo-
neth and delyuere those that ought to be delyuered and
gyue them of thyn almes. Punysshe incotynent tho-
se that deserueth it / yet not so hastely but ẏ they may
haue leysyr of repenfaunce and that other let hym be
kept tyll thou knowe ẏ throuth whether he be gylty
or not beware also vse not thyn owne counseyll onely
but be aduysed by men of age & discrecyon / and suche
as ben experyen many thynges and whan thou shalt
fynde one suche iuste and ryghtfull be counseyled by
hym or elles reporte the to the moost holsome opyny-
on of all thy coũseyllours & god shall helpe the. ¶ And
sayd he is noble that vseth goodnesse and it is a grete
goodnesse to vse Justyce and chastyte and to gyue ly-
berally or it be axed. ¶ And sayde whan a kynge or a
prynce can nor wyll restrayne his euyll vyces & coue-
tyse how sholde he repreue his seruauntes and whan
he can not correcte his propre seruauntes howe sholde
he correcte and guyde all his people and specyaly tho-
se that ben ferre from hym therfore it behoueth a kyn-
ge or a prynce fyrste to be lorde ouer hym selfe and af-
ter vpon other by ordre. ¶ And sayd a good kynge or
a prynce sholde not be to full of suspeccyon for it wolde
make men drawe frome hym. ¶ And also he ought
not to haue ony of that dysposycyon in his house /
and in especyall bacbyters / tretryuers / or reporters

[illegible] dysyon or trouble in a
[illegible] prynces house tyghtly no good coulcyl
[illegible] wyll abyde there.

Tat sayde he that can not restayne his Ire hathe no power ouer his wytte. And sayd a wyse kynge or a prynce ought not to make co[illegible] parysons nor dyspute in dyscrecyon with a greter & a myghtyer than he is. ¶ And sayd whan a kynge or a prynce hath coquered and ouercome his ennemyes he ought to maytene them in Justyce in good enstumes & lyberalyte & pacyence and so may he make of enemyes his freendes. ¶ And sayde a kynge or a prynce assembled one outrageous tresour & dyspysed it not as it appertayneth he shall lese both it & his [illegible]. ¶ And sayde the people are to a kynge as the wynde to a grete fyere for the more the wynde is the stronger is the fyere. ¶ And sayde a kynge or a prynce ought to know [illegible] that well & truely haue serued hym and [illegible] about hym selfe after trouth wytte & conyuen[illegible] ought to gyue and be bounteuous unto them after [illegible]. And yf he gyue by wyl to noughty [illegible] not deserued it. It putteth a [illegible] good seruaunces to serue hym [illegible] hastely soo full of [illegible]

that whan he wowe he [illegible]
¶ And sayde it is conuenyent for a kynge [illegible]
to lerne and knowe but not all for there is many [illegible]
ges that a kynge or a prynce ought not to knowe [illegible]
understande.

Salquinus sayde [illegible]
men receiue gre[illegible]
benefyces daily
of our creatoure all be it
ẏ they be synners. Than
they be bounde to thanke
hym for his graces and to
aske hym pardon for theyr
crespasses. ¶ And sayde
many thynges seme right
good that be full badde [illegible]
after gretely blamed. [illegible]
And many thynges [illegible]
dysprayſed in the begyn-
nynge that after warde
ben founden good and desyred. ¶ And sayde better it
is to the to haue grete necessyte than to boroue of hym
in whom thou haste no truste. ¶ And sayd yf thou la-
boue to teche a fole the more shall folye encrece. ¶ And
sayd I merueyll of those that absteyne them from me
[illegible] noynge to the body & maketh none abstynence of
synne. ¶ And sayde multyplye sylence for that anoy-
deth perylles and vse trouth whiche dyscyplyne [illegible]
[illegible] the & thy werkes & he that wyll [illegible]
[illegible] sayth ought to lene to his frende of his [illegible]
[illegible] to them that knoweth [illegible]
[illegible] to his enemye & to [illegible]

ges that thoucheth dyswoꝛthy.

Omer.

OMer was an auncyent versifyer in grece ⁊ of ẏ gretest estate ther he was after Moyses. v. C. lx. yere he made many good [illegible]ynges ⁊ all ẏ vercyfyer of grece folowed his dyscypl[illegible]/ the whiche Omer bȳ fo[illegible]une was takē ⁊ enpꝛysoned ⁊ put to be sol de as a pꝛyso[illegible]er oꝛ a boūde man. And th[illegible]n one axed hȳ whens he was/ he sayde of his father ⁊ of his mother. Wyll thou that I shall beye the/ ⁊ he answered why axed thou me counseyl whan thou wylt do wͭ thy syluer. And they axed hym wher to he was good. he sayd to be delyuered and so abode longe in pꝛyson ⁊ at the last they lete hym go. He was a man fayꝛe foꝛmed ⁊ of large stature ⁊ lyued. C. viij. yere. And here after folowe his saynges. He is dyscrete that can refrane his tonge. ¶ And sayde he ẏ werketh by counseyll gyueth hym selfe rest and lobour to other. ¶ And sayd it is a frendly lyuynge to dele with oute fraude ⁊ barat. ¶ And sayde accompanye the wͭ good poeple ⁊ thon shalt be one of them accompenye the with badde and thou shalt be one of those. ¶ And sayde he is good ⁊ ly[illegible]rall that applyeth hym to good werke and clene and that putteth them in execucyon oꝛ euer there come ony occasyon of empesshement.

¶ And sayde the herte shyneth in vertue and is sure

than all other bestes of the erthe. ¶ And sayde sapien=
ce is as to werke by scyence. ¶ And sayd knowlege is
better than Ignoraunce. ¶ And sayde this worlde is
one house of marchaũdyse some wyne therin by theyr
good dedys & some lese by theyr euyll gouernaunce.
¶ And sayde by grete dylygence some men atteyne to
theyr purpose. ¶ And sayd he that hath grete myght
& gouernaũce in this world ought to haue no grete re
ioyssynge / & he that hath none is dysprayssed. ¶ And
sayd there is no wyckeder thynge than yenge & there
is no goodnesse in a lyer.

Salon.

Salon was of Athe=
nes and made many
bokes of predycacyons and
establyshed the lawes ther
whiche was a C te in those
dayes sulfylled wt wyse mẽ
he made many vses techyn
ge folkes to eschewe theyr
ppre wylles. And sayd whã
thou wylt do ony thynge so
lowe not thy owne wyl but
seke counseyll and therby
shall ye knowe the trouth of
the werke. I was asked hy
what was the moost dyffy
culte in a man he answered to knowe hymselfe to ke=
pe his fraunchyse or lyberte to speke in places where
he ought not to be angry wt that he may not amende
and to couete that that he maye not haue. ¶ And
sayd the thynges of this worlde are establysshed by
lawes & the lawes be sustyened by two thynges that

[illegible] shadowe afore hym selfe. ⁊ it was asked hȳ whan [illegible]tres ⁊ townes were wel gouerned. he answered ⁊ sayd whan theyr prȳces rule them after theyr lawes.

Sabyon was a grete defēdoure of his neyghbours and had certayn frēdes whiche a kynge wolde sl[illegible] and whan the sayd sa[illegible]ō vnderstode it went w[illegible] them in resystēce of that sayd kynge whiche kynge assēbled so grete nombre of knyghtes ayenst hȳ ẏ he was discon fyt taken and was cōmaū ded to be put in ēgyne and tormēted without he wol de accuse them that were consentynge to make ware ayenst ẏ kynge / whiche sa byon answered ẏ for noo payne he wolde not tell that thynge ẏ sholde noye his frendes. ⁊ in deed beynge in the engyne cut his tonge w̄ his owne teth to thentent ẏ he myght not accuse his felowes ⁊ frēdes. ⁊ ẏ sayde sabyon lyued. xlviij. yere ⁊ here after foloweth of his sayneges to his dyscyples. ¶ And sayd yf ye lyse ony thynge say not ye haue lost it but say ye haue restored ẏ was not youres. ¶ And sayd to one of his discyples multiplye thy frendes ⁊ ẏ shal asswage thy care And sayd a wyse mā ought to be ware how he weddeth a fayre womā for euery man wyll desyre to haue her lo ue ⁊ so they wyll seke theyr pleasurs to ẏ hurt ⁊ dys pleasure of her husbande. ¶ And sayde delectacyon in rychesse is a daungerous vyce. ⁊ there came one of his

seruauntes vnto hym on a tyme & [illegible]
ne was deed / & he answered ye he anew wel ye [illegible]
mortall & not immortall / & a man ought not to dreche
deth of ye body but the deth of ye soule. One ared why
he sayde so consideryngе that he helde the opinion ye a
resonable soule myght not dye / he answered whan a
resonable soule is conuerted to the nature of a beest w
out vse of reason all be it ye it be substaunce incorrupti-
ble yet is she reputed for deed for she leseth the intelle-
ctyf lyfe. He founde a yonge poore man syttynge vpon
the see syde wepynge for ye aduersites of this world to
whom he sayde dyspayre the not for yf ye were w grete
rychesse in the myddell of yonder see in grete daunger
of thy body & of thy goodes ye wold wysshe ryght herte
ly to be here w onely thy lelfe saued / also & yf ye were
prysoner & ye kepers wold sle the & take fro ye all ye euer
ye haddest ye woldest be glad to haue onely the delyue-
rauce of thy body / the yon-
ge man answered ye he told
hym trouth well than sayde
sabyon vnto hym now thy-
ke thā that ye hast ben in all
these daungers & hast esca-
ped them & arte now at thy
free lyberte therfore holde
the content w the state that
thou now standest in / & soo
ye yonge man departed gre-
tely recomforted. ❧

Dicta phi.

Ypocras was dyscy-
ple to esculapius the
seconde whiche dey

[illegible]nded of blode royall/ ⁊ he was the fyrste fynder of the art of physyke whiche he shewed ⁊ taught to his chyldren ⁊ commaunded it sholde not be lerned to ony straungers but onely from the fader to the sone ⁊ soo the sayd scyence to rest in them ⁊ commaunded ẏ they sholde dwell in the myddell habitacyon of grece in .iij. yle/ ⁊ ypocras rested in the yle of Chau[illegible] and in the .ii. other Isles ẏ studye was lost in his da[illegible]s. The opynyon of the fyrst Esculapius was that [illegible]ysyke sholde be vsed onely by experyence for it was [illegible]euer founden but onely therby. And so was it vsed. M.cccc. yere after that tyll an other physyen called Methyous whose opinyon was that experyence without reason was a daungerous thynge ⁊ so they vsed these two opynyons. vij. C. yere tyll an other phisycyen came called Bramades/ whiche dysprayſed ẏ experyence sayenge ẏ to many errours grewe therby ⁊ that in occupynge phisyke a man ought to vse reason onely not withstādynge he had .iij. discyples whiche helde after hȳ .iij. dyuers opynyons. The one vsed experyence onyly the other reason onely. ẏ thyrde snbtyll craftes ⁊ enchaūtemētes. And so these .iij. weyes were vsed. vij. C. yere tyll that Plato came whiche taught dylygently the sayenges of his predecessours in his scyence ⁊ shewed that experyence onely was daūgerous ⁊ reason onely coude not be suffycyent/ ⁊ toke the bokes as well of subtyll crafte ⁊ enchauntement as those of onely reason ⁊ brent them all but those that were of reason and experyence to gyder he reteyned ⁊ kept them ⁊ ꝯmaūded that they sholde be vsed ⁊ after his dethe he lefte the crafte to. v. of his discyples. The fyrst to ordyene physyke to the body. The .ii. to boxe and to lette blode

The.iij.to hele Woundes. The.iiij. to hele seke eyen. The. v. to kyntte & hele broken bones / and after this came Esculapius the.ij. whiche taught dilygently the dyuerse opynyons / and in especyall those of Plato / Whiche he vsed and toke for mooste true and resonable And he lefte after hym thre dyscyples that is to say. / ypocras &. [illegible] other whiche dyed & rested that scyence & craft on[illegible] in hym than rested ypocras alone perfyght in ver[illegible]es in his dayes vsynge reason. ¶ The Whiche ypoc[illegible]s seynge the crafte of physike in Waye of ydleyon by cause all his felowes Were dede / & that he Was lefte onely in the yle of Than thought that he Wolde for the mooste profyt that the craft therof Were shewed & taught not onely to his chyldren & kynesmen / but generally to all that were apte to lerne it and dampned in that scyence dyuers thynges & added to certayn compylacyons in breue Wordes. And cõmaũded his two sones that Were maysters of scyences ỹ they sholde shewe it generally for he sayd it Was more conuenable that it sholde be taught straungers able and apte to the lore than to his owne kynnesmen not disposed to lerne and as he ordeyned it Was done & is vsed to this daye & in his lyfe he shewed it to dyuers straungers & made them expert therin takynge promysse of them to teche it further. It happed ỹ a kynge of Perse called Defour sent vnto ỹ kynge of thysse of thau called pylate prayeng hym to sende hym ypocras & he Wolde gyue hym. C. kyntalles of golde / and than Was ỹ lande of grece deuyded in many kyngdõs of ỹ Whiche sõme gaue truage to the kynge of Perse And so dyd that of thau / the Whiche bad ypocras go to ỹ sayd kynge of perse for to hele certayn pestylences

[illegible] than in his reallie saynge yf he went not if
[illegible] be to grete daunger to the yle seyenge y sayde
[illegible] was not of power to resyste the sayd kynge of
[illegible]. The whiche ypocras answered that he wolde
[illegible] go to hele the enemyes of grece. Also thenhaby
[illegible] of the townes where he dwell in / sayde they
had leuer deye than ypocras sholde [illegible] fro them
The sayd ypocras [illegible] .clvj. yere after nabugodo-
nosor he made dyuers bokes of physyk of ẏ whiche
xxx. be had ⁊ of those .xii. ẏ moost be studyed by ordre
Other bokes be also had of galyens makynge ẏ sayd
ypocras was of lytell stature grete heed croke backe
moche studyenge and of a lytell langage ⁊ moche lo-
kynge downe to the [illegible] the holdynge in his hande a fla-
botomye of munyeyon for lettynge bloode / or a grent
braunche profyt[illegible] the eyen / he lyued foure score
vi. yeres [illegible] employed .xvii. in studye / ⁊ the re-
menaunt in [illegible] of conynges. And here folo-
weth dyuerse of his saynges. Pouertye in surete is
better than rychesse in fere. ¶ And sayde ẏ the lyfe is
thought short the peyne is thought longe experyence
harde to come by ⁊ iugement daugerous. ¶ And sayd
the helth is not to be slouthfull in good exercyses ⁊ not
to fyl his body wyth wynes ⁊ metes ¶ And sayd it is
better to amynysshe ẏ hurteth than to encrease ẏ hel-
beth. ¶ And sayd ẏ hert is tourmented by .ii. passyōs
ẏ is to saye with sorowe ⁊ thought of sorowe cometh
the dremes ⁊ the fantasyes ⁊ of thought cometh the
wakynges ⁊ vnrestes ⁊ sorowe is a passyon of thyn-
[illegible] ⁊ thought is fere of thynges to come. ¶ And
[illegible] ẏ soule is lost that setteth his entent on wordely
[illegible] ẏ is to say in couetyse. ¶ And sayde he that

wyll the lyfe of his soule lette hym mortyfye it & gyue it payne in this World. ¶ And sayd there may wel be loue bytwyne .ii. wysmen / but not bytwene .ii. foles all be it that theyr foolyes be egall / for wytte goth by ordre and may concorde in one sentence but in folye is no due ordynaunce & therfore may they neuer cõcorde in loue. ¶ And maybe a man ought not to swere but it is so or it is not so. ¶ And sayde hold you content with that / that ought suffyse you. & so ye shall not haue no grudgynge ne displesse grudge ye haue the more ye fle fro malyce & wyckednesse withdraw you also fro synne & seke thende of vertues and goodnes. ¶ And sayd he that wyl be free lete hym not coueyte that thynge that he may not haue for and he do he is bounde therto and therfore yf thou wylt haue that ỹ desyrest desyre that thou mayest haue. It was asked of hym a questyon of euyll & byle thynges. To the whiche he answered no thynge. They asked hym wherfore he spake not. He sayde that scylence was ỹ answere of suche questyons. ¶ And sayd this worlde is to no creature perpetuall therfore then lette none dyfferre or delay to doo good thynges as longe as he may & namely that / ỹ he sholde wynne good renõmee therby. ¶ And sayde he that knoweth not trouth is rather lyke not to doo it than he that is enfourmed & taught therto. ¶ And sayd scyence is lyke a rote of a tre and operacyõ is lyke the braunches & scyence is lyke a thynge engendrynge. And operacyon is lyke a thynge engendred. ¶ And sayde take a lytell of scyence at ones so that thou may ste kepe it and lerne more. For yf thou wylte take more at ones than they wytte may suffyse thou mayest lyghtly forgete all.

[illegible] owne [illegible]. ¶ And sayde medyll the not [illegible] thynge ẏ ought not to be done. ¶ And sayde [illegible] that is not cōtent can not atcyne to trouthe. ¶ And sayde he that hath no scyence ought to be dysprayssed. ¶ And sayd the Juge that demeth not ryghtfully deserueth grete blame. Ware that thy tonge speke noo bylayne nor that thou gyue thy eres to here it. ¶ And sayd a man ought not tēforce hym selfe in this worlde to make pourchasses nor byldynges to serue other ofter his deth but ought to peyne hym to wynne and to gete suche thynges as may proffyt hy after his deth. ¶ And sayd it is better to a man to lye vpon ther harde grotinde beleuynge fermely in god than to lye in a bedde of gold puttynge doubtes in hym. ¶ And sayde lete thy marchaundyse be spyrytuell & not corporell & thencresse and wynnynge shall be good and durable. ¶ And sayd he that hath pyte vpon his owne soule fereth our lorde. ¶ And sayd whan thou wylt set vpon ony man thynke ẏ woldest defende the yf thou were sette vpon. ¶ And sayde dyspose thy soule to receyue all good aud couenable thynges. ¶ And sayde sette a syde the vanytes of this worlde for they lete and empesche thy reason. ¶ And sayde thou oughtest not to slepe ony nyght tyll thou hast remembred and consydered the dedes of the day past. And yf thou haue wel done be gladde and Joyous therfore and thanke god therof. And yf thou hast erred and done a mysse repente the therof & aske forgeuenesse and pardon of god & in thy selfe doynge thou mayst obeyne vnto his grace. ¶ And sayde whan thou shalt begynne ony werke [illegible] god of helpe to brynge it to a good conclusyon.

¶And sayd yf thou haue haunted ony felowe & thou see his company is not conuenable vnto the spare it & yet dele so that he be not after thyn ennemye & proue euery man by his dedes & not by his wordes for thou shalt fynde many of cuyll werkes and good wordes. ¶And sayd a man may not refrayne hym fro doynge amysse but vpon trespasseth lette hym beware to fall ony more in that errour. ¶And sayd wyne is enemye to the soule in takynge of it outrageously / and lyke settynge fyre to fyre. ¶And sayde a seruaũt ought to be obeyssaunt vnto his lord but not so absolutely that he lese therby all his lyberte & frauchyse. ¶And sayd it is more conuenable for a man to suffre dethe than to put his soule in perpetuel derkenes. ¶And sayd lette not to doo good dedys though they be not pleasaunt to ỹ worlde. And dele alwaye so to thy power that thy soule may stande in good and noble stante what someuer fall of thy body. ¶And sayde a clene & pure soule hath no delyte in wordely thynges. ¶And sayde go not the pathes that thou mayst gete hatered therby. ¶And sayde thou oughtest to wynne frendes for the mayntenynge of thyn estate & do not tho thynge that thou coueteſt but that thou oughteſt to do & take hede whan thou shalte speke & whan ỹ sholde holde thy peasse. ¶And sayde he defreyneth hym from couetyse that letteth not to spende his good for frendes.

¶And sayde put all couetyse from ỹ & than shalt thou perceyue trouth. ¶And sayd he is not very pacyẽt ỹ suffreth but as moche as he may but he is presently pacyent that suffreth ouer his power. ¶And sayde ryght as a leche is not reputed nor taken for good nor

I must nedys dye. Than sayd Inclites O dere mayster Well of sapyence & of scyence correct and thecche vs yet Whyle the speche lasteth. to Whom he sayde I can none other Wyse shewe you nowe dyenge than I haue done afore in my lyfe. The sayd Inclites sayd syr cõmaunde me what thynge ye Wyll. He answered noo thynge and lefte vp his eyen to the sky sayenge I present my soule to the maker of all the Worlde & so dyed. The sayd Socrates had .xii. M. discyples and dyscyples of disciples. And in his lyfe he deuysed that men sholde be guyded after .iij. ordres that is to say in clergye in knyghthode and cõmunes / & ordeyned the clergyd aboue the knyghthode / the knyghthode aboue ỹ people & that the clergye sholde praye for the knyghthode and the people and the knyghthode sholde defende the clergye. And the people to labour for the clergye and the knyghthode. The sayde Socrates Was of reed colour and of competent stature hore hyded and Well faced / demure of speche / a grete studyer / & loker vpon the erth. And Whan he spake he Wagged his lytyll fyger / he lyued four score & .ii. yeres / & Was Wyte in his seale pacyence and good byleue in god maketh a man victoryus and Was Wryten in his gyrdell hauynge respecte and consyderacyon to thende of euery thynge causeth the saluacyon of the soule & of the body he establysshed lawes Whiche Were sent in to the Eest West South & north & al Was gouerned by them ¶ And sayd ỹ fyrst thynge ỹ thou sholde fyxe thy Wyll in is to kepe dyuine Justyce & to applye thy Wyll to ỹ same and not to do sacrifyces nor noo iniust thynges nor to swere noo false othes. ¶ And sayde ryght as a

¶And sayd lytell techynge suffyseth to the good soule & to the euyll soule moche techynge may not auayle. ¶And sayd that .vi. manere of men be that neuer be out of angre that is to wytte / the fyrst is he ꝑ may not forgete his trouble / the .ii. an enuyous man that dwelleth ꝑ folkes newly enryched / the .iij. he ꝑ dwelleth in a place where an other hath thryuen & he can no profyt there / the .iiij. a ryche man fallen in pouerte / the .v. he that enforceth hymselfe to come to the state that is not lõgynge to hym to haue / & the .vi. he that hath dwelled with a wyseman & hath nothyng ge lerned of hym. ¶And sayd who so payneth hym selfe to shewe doctryne to a man of euyll cõrage resembleth to hym ꝑ wyll mayster a stronge hors whiche / yf he gyue hym not a stronge bytte with corbe he shall neuer gouerne hym. ¶And sayd to moche haũtyng felyshyp engendreth not greate loue betwene them & absteynynge from them causeth enemytes and thã it is best to dele therin moderately. ¶And sayd he ꝑ doth good is better than ꝑ good & he that dothe euyll is worse than the euyl. And sayd scyence is had by dylygence of men but dyscrecyon cometh of god. ¶And sayd wysdome is the leche of the lawe & moneye is ꝑ sekenesse / & whã the leche may not hel hym selfe how sholde he hele an other. ¶And sayd thou mayst not be pfectely good yf thou hatest thyn enmeny what shalt thou be than yf ꝑ hatest thy frende. ¶And sayd this worlde may be lykened to a way full of thystelles in a manere hydde where a man is prycked that entreth in it / & yf he aspye them he wyll beware of it. ¶And sayd he that loueth the worlde hath but labour & he ꝑ hateth it hath rest. ¶And sayd he is ryght symple ꝑ

[illegible] the delyces of this worlde is lyke vnto hym that [illegible]keth to drynke zarab wenynge it were water & ren=neth to drynke it tyll he bewery and whan he cometh to it he fyndeth no thynge and than he is more thursty than he was before. for zarab is a myst in a medewe whiche somtyme by refleccyon of the sonne semeth a water and is none in dede. ¶ And sayde a man hath neuer parfyte reste and Joye in this worlde/for he can not alwaye perseuere in delectacyō & possesse his wyn=nynges & ofte hath trouble and anguysshe as well for losse of his frendes as other wyse. ¶ And sayd the lo=ue of this worlde stoppeth mannes eres from heryng sapyēce & blyndfyldeth the eyen from seynge thrught & it causeth also a man to be enuyed & kepeth hym fro doynge good dedys. ¶ And sayde he that loueth and vseth trouth hath mo & greater seruaūtes thā a kȳge ¶ And sayd he is not fre that kyndeth hȳ to an other. ¶ And sayd afferme no thynge tyll ȳ knowe ȳ trouth nor do no thynge but it be couenable nor begynne no thynge but yf thou se how to brynge it to good conclu=syon. Ther was a ryche man sayd to hym. O Socra=tes why arte thou so poore. To whome he answered yf thou knowest what is to pouerte thou woldest haue more sorowe of thy pouerte than of myn. ¶ And sayd it is a grete merueyll to se a wyseman angry .·. ¶ And sayd ȳ deth is a thynge that may not be esche weth & there ought none to drede it/but suche as ha=ue cōmytted grete iniquyte & done lytell iustyce wher=fore they sholde drede dampnacyon for theyr demery=tes after theyr deth. ¶ And sayd good dede is not to be dysposed but to be magnyfyed and praysed for it [illegible]keth transmutacyon from the worlde of vnclēnes

& shame to the Worlde of Worshyp from the Worlde not durable vnto perpetuell from the Worlde of folye and vanytes to the Worlde of sappence & reason & trouthe and fro the Worlde of traueyll & peyne to the Worlde of consolacyon & rest. ¶And sayd it is merueyll of hym that doubteth to dye & doth thynges contrary to his saluacyon. ¶And sayd deth is lyfe to hym that knoweth to haue Joye after it. ¶And sayd he that lyueth Well shal dye Well. ¶And sayd better it is Worshypful deth than shamefull lyfe. ¶And sayd deth is the rest of couetous people for the lenger they lyue the more multyplye theyr couetyses & so deth is more conuenable for them than lyfe for deth of cuyll people is the Well and surete of the good by cause they shall do noo more synne nor hurt to the people. ¶And sayd the lyfe Jugeth indyrectely amonges the deth. ¶And sayde one ought not to Wepe for hym that is slayne Without cause but for hym that hathe slayne hym for he that sleeth vniustely dampned hym selfe. ¶And sayd he ꝑ dredeth ony thynge ought to his power to beware therof / also he ꝑ doubteth to haue peynes for his synnes after his deth ought so to dele ꝑ he may eschewe that parel. ¶And sayde Whan thou Wylt do ony thyꝰge loke for What occasyon it is / & yf thou seest ꝑ ende therof goode / haste the conclusyon / and elles resyst thy Wyll. ¶And sayd better is to a man to lyfe harde than to borowe of hym that reputeth his lytell lones and gyftes to be grete and Without cause Wyll thynke a man to be in his daunger. ¶And sayd take in no preylynge the loue or gyfte of hym that hath dyshonoured the / for the dyshonour and shame therof is more than the wynnyge. He loued alWay to lerne Wher

defendeth the from harme. He wrote unto a kynge re-
confortynge hym whā his sone was deed in this ma-
ner god made this worlde an hous of delectacyon ⁊ re-
warde and troubles in this worlde causen remune-
racyon in the other. ¶ And sayde no man ought to re-
pute hym selfe wyse mā. ¶ And sayd this worlde gy-
ueth example to those that abyde by them that depart
⁊ sayd ẏ losse of somme is lernynge to other. And sayd
he that trusteth in this worlde is deceyued ⁊ he that
is suspeccyous is in grete sorowe one of his discyples
gaue hym a gyfte ⁊ he was troubled with all It was
axed hym why he reioysed it not/he sayd the recepcy-
on of this gyfte hath procured his worshyp ⁊ put me
in his daunger. ¶ And sayd be to thy fader and to thy
moder as thou wylt to thy chyldren ben to the. And
sayd be not to angry nor to wrathfull/for that is the
werke of a foule. And sayde one ought to haue shame
to speke ẏ he hath shame to do. ¶ And sayde retraeyne
the from vyces in thy youth ⁊ it shalbe the fayrest gar-
ment that thou mayst were. ¶ And sayd gouerne the
so to thy power that no man saye harme of ẏ all be it/
it were lesynges/for all men knowe not the trouth/⁊
yet they haue eres. Plato desyred hym to answere in
iii. thynges ⁊ he wolde be his dyscyple the fyrst was
what manere of men one ought to haue moost pyte
of. The seconde wherfore some mānys werkes preue
not. The thyrde how a man sholde do to haue retry-
bucyon of oure lorde. The fyrste he answered that a
man ought to haue pyte in thre wyses that is to saye
of a good mane in the handes of a shrewe/for he hathe
there but all sorowe. And of a wyseman in the gouer-
naunce of a foule whiche is to hym greate hettynesse

and a lyberall man in the subiecyon of a keytyf for he hath therby grete trybulacyō. The secōde theyr Werkes preue not that haue good counseyll and Werke not there after & haue rychesse & wyll not dyspende it not for theyr nede. The thyrde is the good retrybucyon þ one receyueth of our lorde god cometh to be entyerly obeysaunte vnto hym & absteyne hym from synne / & Whan Platon Was thus answerd he became his dyscyple all his lyfe. ¶ And þ sayd Socrates sayd dispraysse bodely deth ond it shall be the lyfe of thy soule / folowe Justyce & thau shalt be saued. ¶ And sayde a Wyseman resteth & delyteth hym Whan he fyndeth trouth. ¶ And sayd a Wysmā ought to speke With an ignorraunt as the physycyen doth With his pacyent. ¶ And sayd he that taketh his pleasaūcei this Worlde must nedes fall in one of these. ii. causes þ is to saye other to lacke that he coueyteth or to lese that he hath woune With grete payne. ¶ And sayd to one of his disciples suffyse the to ete that Wyl take a Waye thy hūgre & drynke that Wyll staunce thurst remembrynge Well thy soule & folowe good Werkes / lerne sapyence of the mooste Wysmen that be in this dayes eschewe þ gynnes that Women set to take men Withall for they be hynderers of sapyence. ¶ And sayd he that loueth this Worlde is lyke to hym that entreth in the see / for yf he escape the parels of the same men Wyll saye / he is fortunate and yf he be perysshed thy Wyll saye he is Wylfully dysceyued. ¶ And sayd man hath power ouer his Wordes tyll they be spoken and Whanne he hath ones vttered them he hath no power ouer them ¶ And sayde he that hath noo power to refreyne his [illegible] hath noo myght for to resyste all his other de-

lectacyons. ¶And sayd scyence & speche is good in dy
uers Wyses & places. ¶And sayd yf a man be moche
herde speke one may knoWe yf he be dyscrete or not &
yf he holde his peas or speke lytell one Wyll the rather
deme he be Wyse ¶And sayd Whan a man speketh he
ought to consydere afore What he Wyll sayd / for bet=
ter it is consydere than an other sholde. ¶And sayde
to one of his dyscyples / Whan thou Wylt speke / speke
curteysey or holde thy peas. ¶And sayde he that hol=
deth his paes or speketh lytell lerneth at the speche of
other / & yf he speke other lerned at his Wordes. One
axed hym What Was a good pourchasse. he answered
that / that groWeth in the spendynge therof. And sayd
dronkenshyp bndoth a man. ¶And sayde one ought
not to axe counseyll of hym that hath his herte all set
to the World / for his aduis shall be but after his plea=
saunce. ¶And sayd good counseyll sheWeth often the
ende of that Werke. There Was a Woman that called
hym olde & sayd his face Was ryght foule. To Whome
he answered thou arte so derke & so troublous a myr=
rour that my beaute cant e not be perceyued therin.
¶And sayd he is dyscrene that kepeth Well his secre=
tes and he is not Wyse that dyscouers them. ¶And
sayde a man ought to kepe secret that he is desyred to
kepe & he is more to preyse that kepeth that thynge se
crete Whiche he is not desyred to kepe. ¶And sayd yf
thou can not kepe thyn oWne secretes moche lesse wyl
he kepe it to Whom thou hast tolde it. One axed hym
Why a Wyse man Wyll desyre to haue coũseyl. He sayd
lest his Wyll be in ony Wyse medled With his Wytte.
¶And sayde he that is of good condycyons is of good
& sure lyfe & is beloued of good people & he hath is of

[illegible] is ofeuyl cōdicyons is euer ẏ cōtrary. ¶ And sayd to one of his dyscyples / trust not this worlde for it payeth euer that it promyseth . ¶ And sayd accustume you to be content with lytyll / for ye shall fynde it for ẏ best and that shall come vnto you repute it not for lytyll / for it may encresse ⁊ multyplye / but seke to wynne frendes in very loue shewynge them no sygne of hate. And one axed hym what dyfference was betwene trouth ⁊ lesynges / he sayd as moche as is bytwene the ere ⁊ the eye. ¶ And sayd he that desyreth to haue more than suffysaunce hath ẏ profyteth hym no thynge. ¶ And sayd to one of his dyscyples trust not in the tyme for it fayleth incontynent to hym that trusteth therto. ¶ And sayd beware ẏ be not dysceyued by thy beaute ⁊ by thy youthe / nor be the helth of thy body for thende of thy helth shall be sekenesse / and the ende of thy sekenesse shall be deth and thou mayst not eschewe the dyseases of this worlde there was neuer Joye without sorowe nor neuer lyght without derkenesse / nor neuer rest without labour / nor assemble wout departynge. ¶ And sayd lyke as ẏ fortune of this world shal make ẏ haue reioysynge vpō thyn enemys ryght so may it make thyn enemyes haue reioysynge of ẏ. ¶ And sayd he that stablyssheth ⁊ setteth hȳ selfe in couenable place is the more sure for the perylles of this worlde. ¶ And sayd he that is fulfylled wͭ the loue of this worlde dysposeth hym to .iij. thynges that is to saye fyrst to pouerte for he shall neuer atteyne to ẏ rychesse ẏ he desireth / secōdely to suffre peyne / thyrdely to besynesse without expedycyon. ¶ And sayde tell neuer thy counseyll to hym that is angry whan one prayeth hym to kepe it secrete One axed hȳ what

he hadde Wonne by his scyences / he sayde I am as a man syttynge on ẏ see syde & beholdynge the symple folkes Wrapped in the Wawes of the see. ¶ And sayd grete fredom groweth by scruyce for ẏ more one seruyeth ẏ more fre he becometh. ¶ And sayde he ẏ Well wynne frendes lete hym loke fyrst yf he can refreyne them from couetyse & yf he can rest than w̄ them and elles sone to departe. ¶ And sayd yf ẏ be not couetous thou may rest in euery place / & ẏ sayde Socrates had many sayenges ayenst Women Whiche is not translated / & it Was axed of hym to What scyence it Was best to set his chylde to scole. He answered to lerne ẏ / that is bothe profytable in this Worlde and the other / one axed hym Whan he began to be Wyse & vertuous / he answered Whan fyrst I refreyned my selfe Wyll. And sayd Whan a man is so dylygent to lerne & loueth soo Well scyence that he taketh non hede of prayesynge nor dyspraysynge for the lore therof theime is he wyse. It Was tolde hym ẏ there had no credence be gyuen to al his Wordes. He answered so that my Wordes haue be good & resonable / I gyue no grete force Who had beleued them or no. ¶ And sayd he is good in the hyest degre of goodnesse ẏ enforceth hȳ to be good hym selfe & he is in ẏ seconde degre that enforceth hym to cause other to be good / & he that recketh of one of these two is to be dyspraysed. ¶ And sayd to his disciples be not desyrous to haue the good not durable but coueyte to haue ẏ is ypetually good. And sayd be not inquisytyf vpon other folkes lest they be inquysytyf vpon ẏ. And sayd put Wyt & descrycyō afore ẏ in al thy Werkes & ẏ shalt be ẏ better garnisshed whā ẏ shalt com to thereas

cyon of the same. ¶ And sayde/before not to doo good dydes all be it they be vnknowen. There was one dispraysed his face/to whome he sayd it was not my power to make my face & therfore I ought not to be blamed yf it be foule that that I haue power ouer I haue made fayre/& that that thou haddest power ouer thou hast foyled. ¶ And sayde be true vnto hym that cōpayneth with the & bereth trouth vnto the/& thou shalte be the more sure to eschewe daungyers. ¶ And sayd do to other as thou woldest they shold do to the/& do to none other but as thou woldest be done to. ¶ And sayde a man ought to be corrected by experyence and taught by the mutacyon of his worlde. ¶ And sayde he is lyberall that hath gretter delectacyon to haue good renomme than money. ¶ And sayd pacyence is a stronge castell/& hastynes engendreth repentaūce. ¶ And sayd honour is the fruyt of trouth & for thy trouth thy frendes shall worshyp the and thy goodnes shall be knowen not sparȳge to do that ẏ shal be profytable. ¶ And sayde it ought suffyce a man to knowe and vnderstande that that he seth dayly fall in this worlde for therby he may lerne newe scyences he ought to be worshypped ẏ wylleth well to euery man & he that wyll other mēnes harmes putteth hymself in grete peryll but the Juste man resteth in surete. ¶ And sayde he that kepeth hym selfe well is a grete conquerour & he that setteth so lytel by hym selfe that he thynketh not on his soule leseth hym selfe he that is pacyent doth well & shall not repente hym/and he that holdeth his peas saueth his daungyer. And sayd lete thy sedes be good werkes & thou shalt gadre flouges of Joye & of gladnesse. ¶ And sayd thou shalt ha-

ue rest in the company of a wyse man and laboure in the companye of a foole. ¶ And sayd to be satysfyed with lytell is worshyppe and not to be satysfyed with moche is shame. ¶ And sayd enquyre whā thou haste done ony defaute and yf thou haue erred correcte thy selfe & repente the & after that repentaunce ware thou fall no more therto / & loke thou vaunte the not of ony of thy good dedys. ¶ And sayd he that preyseth hym that doth well is partener of his good dedys. ¶ And sayd company not with hym that knoweth not hym selfe. ¶ And sayd he is in grete reste that resrayneth hym from angre. ¶ And sayd he is well disposed that can tempre his delynge & his speche. ¶ And sayd take no shame to here trouth of whom so euer thou herest it for trouth is so noble that it worshyppeth those that pronoūce it. ¶ And sayd that thȳge that kepeth a man from shame is better than rychesse purchassed therby. ¶ And sayd many men may apperceyue fautes in them selfe that fynde fautes in all othrr. ¶ And sayd to a man that fled vaȳquysshed from a batayll ȳ dost euyll to flee frome the honourable deth to the shamefull lyfe. ¶ And sayd he that erreth or he know the trouth ought the sooner to haue forgyuenesse. ¶ And sayd moche wyne and sapyence may not accorde / for they be in maner contraryous. ¶ And sayd suffysaūce is a castell that kepeth wyse mē from euyll werkes ¶ And sayde yf he can not eschewe Ire yet kepe it secret. ¶ And sayde that thynge that a foole leseth can neuer be recouered / but a wyse man can lese nothynge. There was a foole that blamed hym wherfore one of his felowes axed hym leue to auēge hym to whom he sayd a wyse man gyueth neuer lycence to do amisse

¶And sayd all thynges be strengthed and susteyned by Justyce & all thynges be amenysshed & feblysshed by Iniustyce. ¶And sayd all ỳ thou doost may not be kepte counseyll all be it. It be not now vnderstanden it shall be knowen atte sowtyme. ¶And sayd good renomme is better than rychesse / for rychesse wyll be loste & renõme wyll laste. Sapyence is a rychesse that wyl neuer fayle nor admynysshe. ¶And sayd beware the of the dronkenshyp for the wytte that is ouercome with wyne is lyke ỳ hors ỳ casteth his mayster. ¶And sayd take hede of the guydy..ge of hym that ỳ axes coũseyll of / yf he gouerne hym selfe euyll by lykly hode ryght so euyll he guyde the / for by rẽason he ought to loue hym selfe better than the. ¶And sayde beware thou breke not the lawes that be for the commune profyte. ¶And sayd ponerte is better thã euyll goten rychesse. ¶And sayd a man without scyence is lyke a realme without a kynge. ¶And sayd a kynge ought to take none to his seruice but suche as he hath preued afore good & true. ¶And sayde he that taketh all men in lyke condycyon may not make them all his frendes. ¶And sayde cõmytte all thy causes to god wout ony excepcyon. ¶And sayd repute not thy synnes lytell nor magnyfye thy good dedys for thou shalt haue nede of them yf they were more. ¶And sayd to his dysceyples beware of this worlde & thynke it is a thorne busshe that thou must trede vpon. ¶And sayde lyke as those that ben wordely wyse kepe them frome angre in the presence of theyr kynge by a greate reason ought they to beware how they angre them afore god that is to vnderstande in euery place. For gode is euer all. ¶And sayde he that is longe or he be angry

a kynge ought uot to be gretly preysed that reygneth onely but vpon his subiectes/ but he ought to haue laude ẏ reygneth ⁊ hath lordshyp vpon his enemyes ¶ And sayde he that gadreth ⁊ assembleth moche syluer ought not to be called ryche but he that dispēdeth it worshypfully and laudably. And some asked hym how one myght kepe hȳ from nede. And he answered yf men by ryche late hym lyue tēporatly ⁊ sobrely ⁊ yf they be poore lete thē labour dilygentely. Than some axed hym of how moche good a man ought to be content And he answered to haue so moche as he nedeth not to flater nor borowe of other.. ¶ And sayde to his dyscyples whan ye shall be wery of studyenge/ sporte you ī redynge good storyes. ¶ And sayd that the wyse man ought not to coueyte the rychesses of his frende lest he be hated and dyspreyse hym therfore. ¶ And sayd a lytell good is a greate thynge yf thou be cōtent there with. ¶ And sayde it is better and a more couenable thynge to a kynge to remembre ⁊ se to the good gouernaūce of his people the space of a daye than for to daunce ⁊ sporte hym a hole yere. ¶ And sayde werkes done by wysdome causeth knowledge of thynges ⁊ them dyscretly to dyscerue ⁊ werkes done by ignoraunce is an vnknowē thynge tyll trouth stable ⁊ set them in theyr ryght waye ⁊ werkes done by lesynges is for to disordre good thynges and putte them out of theyr propre places. ¶ And sayd thou shalt neuer be paciēt whyle ẏ art couetous ⁊ it was asked hȳ how he myght haue lerned so moche wysdom he answere by cause I haue put more oyle ī my lāpe to studye by thā wyne in my cup. And it was axed of hym what mā is

[illegible] couenable for to gouerne a towne / & he answe-
[illegible] he that can well gouerne hymselfe / & it was also
axed of hym what man was moost worthy to be cal-
led wyse / & he answered he that taketh moost hede to
good counseyll & casteth moost doubtes. ¶ And sayde
that the vessels of gold be proued & knowen by theyr
sowne yf they be broken or hole soo are men proued &
knowen by theyr speche yf they be wyse or fooles / and
It was axed hym whiche be the most ignorant men
in theyr dedes / & he sayd suche as werke moost after
theyr owne counseyll & that obeye to them selfe / and
for defaunte of good aduysement dyspose them har-
dely to doo wycked dedes. And they axed hym whoo
dooth moost wronge to hym selfe. And he sayd he that
meketh hym to those that he ought not. ¶ And sayde
the Ignoraunt people Iugeth lyghtly the fayrenes
or the fylth ẏ they se outwarde / & the wyse mā iugeht
by that ẏ they se of mannes condycyons. ¶ And sayd
he fyndeth sapyence that seketh her by ẏ ryght waye
and many erre by cause they seke her vnduely & bla-
me her without cause. ¶ And sayd he ẏ is ignoraunt
of good sapience knoweth not hym selfe. And the per-
sone ẏ whiche knoweth not hymselfe is of all Igno-
rauntes the moost ignorāt / and he is wyse that kno-
weth ignoraunce and he that knoweth it not is igno-
raunt. ¶ And sayd wrath ledeth shame in a lese. And
sayd the kynge resembled to a grete ryuer growynge
of lytell and small renynge watres / and therfore yf
he be swete the lytell sholde be swete and yf he be salte
the lytell sholde be salt. ¶ And sayd be well ware that
in batayll thou truste not all onely in thy strength dis-
[illegible]synge thyn naturall witte causeth victorye with

oute myght / but vnneth may men haue victorye by
strength Without vse of naturall Wytte. ¶ And sayde
Wordes Woute good effecte is lyke a grete Water that
drowneth the people & doth it selfe no profyte. ¶ And
sayd a suspeccyous man is of euyll condyccyons & ly-
ueth in sorowe. ¶ And sayd be not Wyllynge to vse o-
ny Wordely delectacyons vnto ỹ tyme that ye se Whe-
ther Wytte & reason graunte therto / & yf these two ac-
corde thou mayst Well & lyghtly knowe the fayrenes
& the fylth therof / & in What Wyse they varye / & What
dyfference is bytWene them. ¶ And sayd the realmes
aren somtyme lost by neglygence / and somtyme for
vsynge to moche ydelnesse & also by to grete trustynge
in fortune. Also Whan men entende not to encreace the
people to in habyte the lande. and also Whan warre la-
steth longe therin. ¶ And sayde the ende of indygna-
cyon is to be ashamed of hymselfe And it Was axed of
hym howe a Wyse man coude be troubled / & he answe-
red Whan he is compelled to tell the trouth of an vn-
knowen thynge to hym. ¶ And sayd Whā thou shalte
se a man of good dispocycyon and full of perfeccyon
thou ought to do after hym for couetyse is both Weke
& seke in hym to do after hym. ¶ And sayd dyspreyse
not a lytell thyng for it may encreace. ¶ And sayd bla-
me not nor rebuke a man Whā he is Wroth / for than ỹ
mayst not dyrecte hym. ¶ And sayd be not glad of the
euyll fortune of another / for thou knowest not howe ỹ
World may tourne ayenste the. ¶ And sayd stable thy
wytte both at thy ryght hande & thy left & thou shalt
be fre. ¶ And sayd there be. iii. thynges that doth me
harme to se / that is to saye. A ryche man fallen in po-
uerte / a Worshypfull man dispreysed / & a Wyse man

ed and ſcorned by ignoraũte people. ¶ And ſayd
be not in felowſhyp with the wycked men for no good
that they can promyſe the. ¶ And ſayde Whan a real-
me is in proſperyte / couetyſe is bounde to the kynge
of the ſame realme. And Whan a realme is in aduer-
ſyte the kynge is bounde to couetyſe. ¶ And ſayde
coueyte not that thy thynges be haſtely done but de-
ſyre onely that they be well done. ¶ And ſayd a man
ought to be better content and is more bounde to his
prynce for one fayre worde of hym than yf other had
gyue hym grete gyftes. ¶ And ſayd the gyftes that
ben gyuen to the good poeple aſked retrybucyon and
the gyftes that be gyuen to the noughty people cau-
ſeth them but to aſke more. ¶ And ſayde the wycked-
neſſe foloweth after the wycked men & dyſpreayſeth
all goodneſſe / lyke as ỹ flye that eteth vpon corrupte
thynges and leueth the ſwete floures. ¶ And ſayde
haſte thou not to preyſe ony thynge vnto the tyme ỹ
thou knoweſt yf it be worthy for to be preyſed or not.
¶ And ſayd that a wyſe man ought not to exalte hym
ſelfe before the vnconnynge but meke hym & thanke
god that it hath pleaſed hym to exalte hym in grace &
put peyne to brynge hym out of his ignorraunce in the
waye of ryght wyſneſſes & courteſye for yf he ſholde
rebuke hym ſhamefully it ſholde be cruelte & to inſtruc
te hym eaſely is courteſye. ¶ And ſayd that .ii. diſpu-
ters diſputynge & arguynge for to haue knowleche of
the trouth of a thynge haue noo cauſe to be wroth to-
gyder for theyr queſtyon falleth to one concluſyon but
and yf the one thynketh for to cõquere the other they
may haue lyghtely hatered to gyder for as moche as
ech of them wyll brynge his felowe to his owne en-

tente/ & so to subdue his opinyon. ¶ And sayd whan ye wylt borow or axe ony thynge of ony man yf it be refused ye thou ought to be more ashamed of thyn askynge than he of his refuse. ¶ And sayde he that can not nor wyll gouerne hym selfe is not able to gouerne many other. ¶ And sayde a wyseman ought to aske curteysely & mekely & with fewe wordes lyke as the leche that draweth more blood of a man mekely & without noyse than doth the syncerolle that prycketh faster & maketh more noyse. ¶ And sayd a man of feble courage annoyeth hym lyghtly of ye he loueth. ¶ And sayde enforce thy selfe to knowe god & drede hym/ peyne the for to knowe thy selfe & to teche other and rather to do so than do besy the in thyn other dayly occupacyons. ¶ And sayd desyre nothynge of god/ but that is proufytable but desyre of hym the good that is durable loue not symply the good lyfe here/ but pryncypally the good ende. ¶ And sayd he is vnhappy that contynueth in his malyce and thynketh not on his ende.

¶ And sayd reken not thy gettynge in thynges ye ben from the/ ne tary not to do for them that haue done for the tyll they aske the/ the recōpense. ¶ And sayde he is not very wyse that gladdeth or reioysed hym in worldely prosperytes/ and is troubled in aduersytes. ¶ And sayde the fylthe of wordely wyt is knowen in moche speche. ¶ And sayd fyrst thynke and afterwarde speke and than execute/ for thynges chaunge lyghtely. ¶ And sayde angre the not sodeynely/ for yf thou acustome it/ it wyll torne ones to thy harmes. ¶ And sayde yf thou be wyllynge to gyue ony thynge to ony nedy body/ tary not tyll to morowe/ for thou knowest not what maye befalle

& gyue to hym that maye not labour ne gete his lyuynge. ¶ And sayd be not wyse onely in seynge but in dedys for ẏ speche wasteth in the worlde & ẏ sapiẽce of dedys is profytable in the euerlastynge worlde. ¶ And sayde oure lorde accepteth hym for noble that doth good werkes though he be peasible of lytell wordes / reputeth for euyll the prayeres & sacryfyces that ben done by euyll people. ¶ And sayde yf thou labour to do good thou shalte therfore suffre no peyne / for yf thou haste delectacyon to doo synne thy delectacyon shall vanysshe & be none & thy synne shall abyde euer with the. ¶ And sayd haue in mynde the daye that ẏ shal be called to thy Jugement and thou shalt here no thynge & than thy clateryngе tonge shall be styll / the thought shall fayle the / thyn eyen shall be derke / and thyn humanyte shall be consumed in to the erth / and thy wytte so corrupt that thou shalt haue no power to fele ẏ stenche of thy body / nor how the wormes shall souke thy roten karyen. Also haue in mynde the place where thou shalte goo / the lordes & the seruaũtes shal be all lyke in the sayde place & that there may nother frende ne foo hurte nor helpe the. And therfore lerne good seyences & discyplyne / for thou shalt not knowe whan thy departynge oute of this worlde shall be / & yet be certayn that amonges all the gyftes of god sapyence is the moost excellent / she gyueth goodenes to the good people & ꝑdonneth to the wycked theyr wyckednes thynke and haue in thy mynde contynually that thou haste to doo all / and trust not in ony thynges of this moeuable worlde be well ware that thou doo no foule dedys for no delectacyons nor wynnynges / and beware that for the variable pleasaunces of this

wicked worlde thou lese not the ioyfull & euerlastyng blysse. ¶ And sayde loue sappyence vnderstande & herken the wysemen & be obeyssãt to thy lorde werke not but in due tyme & yet take hede how thou shalt do it/ loke that thou saye no worde vnconuenyent/ & be not proude for no rychesses/ ne despeyre the not for none euyll fortunes be well disposed to all people & dispraysse no man for his mekenes. ¶ And sayd that thou reputest no vyce in thy selfe blame not an other though he do it and thou ought not to desyre to be preysed of vertues that be not in the/ ne do no suche thynge that thou woldest blame or dispraysse an other yf he dyd it thou must do suche thynges as ben good & couenable though they be forboden the. ¶ And sayd a wyse mã ought to repute his errour grete & his good dedys lytell. ¶ And sayde a folye is to cut the synnes and take awaye the euyll brãches therof & to leue within oure selfe ỹ couetyses & other wyckednesses. ¶ And sayde lyke as we kepe our selfe from ỹ multytude of metes for ỹ helth of our body we ought by a greate reason to absteyne vs fro vyces for the saluacyon of our soules. ¶ And sayd he that addeth to his gentylnesse noblesse with good maners and condicyons is worthy to be preysed & he that taketh & suffyseth hym onely with the gentylnesse that cometh to hym by his kynred wout purchassynge ony other vertues ought not to be called good nor to be holde noble. ¶ And sayd yf thou fele thy selfe more true to the kynge than other ben & that thy wages ben lyke to theyrs or lesse/ yet thou ought not to complayne therof for thyn are lastynge & so are not theyrs. ¶ And sayde yf ony haue enuye at the and/ by enuye sayth euyll of the sette not there by

and thou ſhalt haue peas With hym for he ſeketh not but for to haue noyſe With ȳ. ¶And ſayd men ought to kepe well theyr holy dayes that is to wytte pryncypally from euyll doynge. ¶And ſayde the more that thou art exalted in hyghe eſtate the more thou ought to be meke and curtoyſe to the people to the ende that theyr loue may abyde With the / yf ony thynge ſholde befall the other Wyſe than Well. ¶And ſayde vnneth may a man kepe the loue of his frendes yf he Wyl correcte hym rudely of his fautes. ¶And ſayd a Wyſe man ought for to chece good men to be his ſeruauntes lyke as men cheſe the good grounde for to labdure it.

ARyſtotell by interpretacyon in grekes tonge is fulfylled or complete of goodnes / and he Was ſone to Nycomacus / the Whiche Was ryght cõynge in phyſyke & a good phyſycyen & Was borne in ȳ toWne of ſtragre & he Was of ȳ kynred both by his faders ſyde & by his moders ſyde of Eſculapius of the whiche here before hath be made mencyon. For he Was in his tyme the mooſt excellent and the beſt of all the grekes. And Whan the ſayd Arestotell Was .viii. yere of age his fader put hym in the Cyte of Athenes that than Was called the Cyte of Wyſedome / and

there he lerned gramarye rethoryke and other bokes of poetrye and therin he studyed the space of .ix. yeres profytynge gretly therin. And in those dayes men set moche store by the forsayd scyences & was theyr opynyon that it was the laddre to go vp vnto all other scyences. ¶ And certayn other wysemen at the same tyme as Pytagoras and Pytoras and dyuers other reputed and helde the sayde scyences for noo scyence and dyd but mocke and scorne them that lerned them sayenge that suche scyence as gramarye Rethoryke and poetrye were not conuenable to come to ony wysdom. And that gramayre is not but for to teche chyldren poetrye but for to tell fables and to make lesynges Rethoryke for to speke fayre and in tremes. And whan Arystotell herde these wordes he had grete merualyl therof and was gretly agreued with suche as helde the same opynyon & strenghted hym after his power to susteyne all manere of gramaryens the peostes/and also the rethorycyens. And sayde plenyly that sapyence canne not excuse her of the sayd scyences for reason is an Instrument of wytte as it appereth openly that knowynge of ony thynge is to vse of reason. And this prerogatyue whiche god hath gyuē to men is ryght noble and worthy to thentente that amonges the men he sholde be holden for the moost noble and moost wyse that moze vseth of reason.

¶ And that better and moze conuenable receyueth in his herte thynges and telleth them in place an tyme conuenable and for as moche as sapyence is moost noble of all other thynges she ought to be declared by the best reason and conuenable manere and by the

moost plesaunt and shorte wordes that can be done
without errour or lettynge the sentence for yf the rea-
son be spoken parfytely the name of wysedom is lost
therby/ & so is the speker in fawte/ and soo the herers
resten in doubte of the sentence. And after that Ary-
stotell coude the scyences aboue sayd he lerned of pla-
to in a place called eppdeme ethykes and the .iiii. scyē
ces theologykes and that tyme he was .xbii. yere of
age. And whan Platon went the seconde tyme in to
Cecyle he lefte Arystotell in his place in ỳ sayde two-
ne of eppdeme/ in the whiche he taught the scyence &
lerned it. And after the deth of Plato the kynge Phy-
lyppe of macedone sente for Arystotell whiche wente
to hym in macedone/ & there dwelled with hym du-
rynge his lyfe techynge contynually the sayd scyence
and after the deth of kynge Philyppe reygned his so-
ne Alexandre the greate/ and whan Alexandre depar-
ted from macedone for to go in to the countre and re-
gyon of dayse tho retourned Arystotell to Athenes &
ther he dwelled .x. yeres studiēge tyll that he became
a soueraỳn clerck/ and a pryeste accused hym by enuye
to the Cytezyns tellynge them that he worshypped
not theyr ydolies lyke as other people dyd at that ty-
me/ wherof Arystotell was aduertysed & hastely de-
parted fro Athenes & went in the towne of Setagy-
re where he was borne ferynge that they of Athenes
wolde haue done to hym as they dyde to Socrates yf
he had dwelled lenger with them. And he ordeyned a
place in Setagyre where he held and kept the scoles
gyuynge many good instruccyons to the people and
occupeyd the tyme in good dedys and gaue greate al-
mesdedys to pooze people & maryed many pooze chyl-

dren that were fader lesse and moder lesse. ¶ And he thaught benygnely all tho that wolde studye. What estate or nacyon that ener they were of / and edyfyed & buyled newe ayen the sayd cyte yf Setagyre & there in ordeyned lawes and gaue instruccyons to kynges and pryncis whiche they toke and kepte ryght reuerently. And after he dyed in the age of. lxiii. yeres they of Satagyre toke his bones and ryght worshypfully put them in a shryne where they helde theyr counseyll for his grete wytte / and also for the greate and feruent loue that they had to hym. And as oftentymes as they hadde to do ony grete mater for to hane the declaracyon therof the mē whiche were of couuseyll wold go and stande as nyghe the sayd shryne where the bones were as they coude / for to haue knowlege of the trouth of theyr matere. And thus they dydde for to worshyp hym the more and theyr opynyons and bery trust were for onely beynge nyghe the sayd shryne theyr wyttes sholde be the better & theyr vnderstandynge more pure and subtyll. ¶ And the sayd Arystotell hadde in his tyme many kynges sones that were his disciples. And he made in his dayes well an hondred bokes / of the whiche we haue now. xxviii. in logyke. viii. in nature / the booke of Ethykes / the booke of Polytykes / the booke of Metaphysyke that is named theologyke / and the bookes of the wyttes of geometrye. And Platon rebuked hym bycause that he wrote his sciences in bookes / to whom he sayd in excusynge hym / that it is a thynge knowen & notyfyed ynoughe that all tho that loued science ought to do nothynge that sholde cause ỹ losse of her / and therfore

it is good to compose & make bokes by the whiche scy-
ence shal be lerned/and whan oure memoyre shal sayll
it shall be recouered by meane of bookes. For he that
hateth scyence shall not profyte in it thought it be so
that he se the bookes and beholde them yet shall he set
not by it but departe wyse and les wyse than he was
afore. And I have made and ordeyned my bookes in
suche forme that the wysemen shall lyghtly and ease
ly vnderstande them but the ignoraunt men shall ha-
ue but lytell auayle be them. ¶And the sayde Arysto-
tell helde gladly in his hande an instrument of sterres
¶And sayd to kynge Alexandre he that hath in this
worlde good and laudable name and the grace of god
ought to aske ne desyre none other thynge. ¶And
sayd thus to hym dyrecte thy selfe fyrst for yf thou be
not Juste how mayest thou well dyrecte thy people &
yf thou be in errour thou canst neuer gouerne them
well / for a poore man can not make an other ryche he
that is dysworshypped can not worshyp an other / he
that is ryght seble may not helpe an other / & so may
not goodely ne well ony man dyrecte an other / but yf
he dyrecte hym selfe fyrst. And therfore yf thou wyll
take of the fylthes frome other clense thy selfe fyrst.*
Or elles thou shalte be as the leche that is seke & can
not hele hym selfe & trauayleth to hele other that ha-
ue the same sekenesse. ¶And sayd it is a grete chasty-
sement to the people to haue a ryght wys lorde / and
it is a grcate corrupcyon vnto them to haue a corrupt
and myscruled kynge. ¶And sayd kepe the fro couety-
se / for thou oughtest to thynke and remembre well

that it is not laudable thynke to haue rychesses in this
Worlde and shame in the other seynge that this Worl-
de is no more but onely a baytynge place for to go to
the other Worlde. ¶ And sayde yt thou Wyll be ryche
suffyse ȳ With suche as thou hast for he that hath not
suffysaūce can neuer be ryche What goodes that euer
he hath. ¶ And sayde yf it were so that by euyll doyge
it sholde fortune the to haue some good / and by Well
doynge to haue some harme / yet eschewe the euyll or
ellys thou shalt be deceyued at last / and euer do Well
and at last thou shalt be remunered therfore. ¶ And
sayd suche thynges as thou preyses vpō they self bla
me it not vpon an other. And do noo thynge to other
but as thou Woldest it were done to the refrayne thyn
owne Wyll and hate not other men / be not enuyous
and haue hym not in Indygnacyon that hath offen-
sed the for noo man can somtyme eschewe errour / be
not couetous / for couetyse letteth the mannes reason
and taketh away the knowlege of trouth. Do not vn-
conuenable werkes / take companye With wysemen &
studye in theyr bookes. Fle lesynges / for the lyers ly-
en not but for vnknowynge of reason. And yf theyr
soules the lest harme that can fall to a lyer is that no
man bylyueth hym of no thynge that he sayd. Ne-
uertheles man may better beware of a these than of
a lyer. ¶ And sayde / the hertes of goode people ac-
corden togyders. Lyke as the rennynge Water With
the Water of the See. ¶ And the hertes of euyll
people canne not lyghtly accorde togyder / all be it

that they be togyder as the vnresonable bestes that playe & lepe togyder & sodaynly fall to fyghtynge.
¶ And sayd ordeyned that your offyces & auctorytes ben gyuen to them that loueth and folowyth trouth & ryght wysenes and cause them to haue rigorous paynes that ben harmedoers and loueth falshode and decepcyon. ¶ And sayd yf ye haue doubte in ony thynge counseyll you to wysemen and yf they dyspreyse you therof be ye neuer wrothe therfore / and a man hath some vyce & besyde that hath many vertues ye ought not therfore to lete to aske hym counseyll. ¶ And sayd many man shall both lette & trouble the that can not helpe the. ¶ And sayd Justyce is a mesure ỹ whiche god hath ordeyned vpon the erth by the whiche the feble is defended from the myghty & the true from ỹ vertue. ¶ And sayd the wyse mā knoweth what ignorraunce is in as moche as somtyme he hath ben ignoraunt / but the ignoraunt was neuer wyse & therfore he knoweth not what is wysedome. ¶ And sayde to Alexandre there be many lytell besynesses in thy realme and grete and generall / and yf thou gyue power to ony persone vpon the grete / and thy selfe to occupye the lytell thou shalt well wytte and perceyue that grete dommage shall there be falle to the in tyme comynge yf it falleth not sonner. ¶ And sayde lyberalyte is to gyue to nedy people or to hym that hathe deserued it soo that the gyfte be after the possybylyte of the gyuer for he that gyueth ouer reason ought to be called waster and not lyberall. ¶ And sayde Sapyence is the defense of the soule / and the myrroure of reason / wherfore he is ryght blessyd that trauayleth to haue her / for she is the foundement and the roote of

all noble dedys and laudable thynges and by het we may wynne the good ende / and kepe vs from payne enerlastynge. ¶ And sayde O Alexander yf thou vse thy power & lordshyp other wyse thā ỹ oughtest to do thou shalt be enuyed / of enuye shall come lesynges / of lesynges shall come iniustyce and ennymyte of Iniustyce & ennemyte shall come batayll / & by batayll the lawe shall be pysshed the people hurt & thy possessyōs lost. But yf thou vse thy lordshyp as thou oughtest to do trouth shall encresse in thy realme of trouth shal come Justyce / of Justyce loue / of loue grete gyftes and suretye by ỹ Whiche the lawe thy people & thy goodes shall be mayntayned & encresse. ¶ And sayde he ỹ maketh his realme seruant to the lawe shall reygne & he that taketh & put out the lawe from the realme shall not reygne. ¶ And sayde a kynge ought to be of good & stronge courage to remembre well the ende of the werkes & to be curteys & fre / & to refrayne his wrathe where it aperteyneth & shewe it where it nedeth to kepe hym from couetyse to be true to gouerne hym as nyghe as he may after his good predecessours / to gyue to his men as they haue deserued to defende & kepe ỹ lawe & the fayth & euer to do well aft his myght. And yf the strength of his body fayleth hym thā to kepe the myght of his courage by ỹ Whiche he shal be ỹ more assured in all his nedys. ¶ And sayd the kynge that gouerneth hȳ & his realme well by his wysdom is worthy to be gretly prayled & lauded. ¶ And sayde to Alexander serche to wynne the ryches that be not transytoryes the lyfe that is not mocuable the kyngedom that can not be taken away from the / & the euerlastynge ioye & be pytefull but not so moche that thou

stande in daungyer therby / do punycyon & Justyce to
them that haue deserued it Without delay trauayl the
to fortefye the lawe for in that is the loue and drede of
god & Whan thou shalt be compelled to take vengeaū-
ce of thyn enemy put it not ouer tyll an other daye for
the fortune an condycyons of this Worlde moeue and
chaunge oftentymes sodaynly. ¶ And sayde ꝑ ought
not to hate hym that sayth the sothe nor to chyde hȳ
that kepeth the fayth but he that shall do contrary to
the fayth be thou his enemye Wall thy power of thy
realme. ¶ And sayd it is better that thou correcte thy
selfe and amende the after the example of thy prede-
cessours than thy successours sholde amende them af-
ter the example of the. ¶ And sayde worshyp the good
men & therby thou shalt haue the loue of the people &
set not all thy Wyll in this Worlde in the Whiche thou
mayest not longe abyde. ¶ And sayd worshyp sapyen-
ce & fortefye it by good maystres / dyscyples / & scolers
worshyp them paye for theyr expences and bepe them
of thy household after that thou shalte se they shall be
profyted & spede in the science / & thou shalte fynde that
grete profyt and Worshyp shall come to the therfore.
¶ And sayde he is of bygge & stronge courage of good
dyscrecyon & laudable faythe that bereth pacyentely
all his aduersytes for a man can not be knowen in
his prosperyte. ¶ And sayde thou ought to thynke ꝑ
the wedest of all thyn enemyes is stronger than thy
selfe. ¶ And sayd thou ought to cherysshe thy knygh-
tes & thy yomanry & to haue them in as greate loue in
tyme of paes as in tyme of warre / for yf thou set lytel
by them in tyme of paes / thy shall forsake the Whan
thou shalte haue moze ed e of them. ¶ And sayd the

greteſt pꝛofyt that thou canſt do in thy realme is to take awaye the wycked people & to reWarde the good ¶And ſayde a man is of euyll condycyon that taketh no hede but to the vyces & fautes of other in dyſpꝛey= ſynge of them. ¶And ſayd Woꝛſhypfull deth is better than ſhamefull lyfe. ¶And ſayd the ſappence of a mā of loWe degre is Woꝛſhyp & the folye of hym that is of hyghe degre is a ſhame & auarice is the thynge that taketh a Way the name of gentylneſſe. ¶And ſayde ỹ good pꝛynce ought to gouerne the people as his good pꝛedeceſſours haue done & to loue & cheryſſhe the good & true people moꝛe than his treſour oꝛ other Woꝛdely goodes & to delite hym in that ỹ he hath ryght Wyſly and not Wꝛongfully. ¶And ſayd no man ought to be aſhamed to do iuſtyce foꝛ yf the kynge be not iuſtycyal he is not kynge but he is vyolēt & rapax. ¶And ſayd the Wycked men obeye foꝛ dꝛede / & the good foꝛ theyꝛ goodenes. ¶And ſayd men ought to do Well to ỹ good people & to chaſtyſe the Wycked by rygour. And ſayde Wꝛath ought not be to ſharpe ne to ſWete and he Wꝛo= te an epyſtole to Alexander that the kynges ben Woꝛ= ſhypped foꝛ .iij. thynges / ỹ is Wytte foꝛ inſtruccyon of good laWes foꝛ conqueſtes of landes & regyons & foꝛ to peoplyſſhe & deſtroye deſertes & Wyldernes / and he Wꝛote alſo to Alexandꝛe that he ſhold not be Wyllynge to coꝛꝛecte all mennes faWtes to rygoꝛouſly foꝛ it lyeth not entyerly in mannes poWer to kepe hym fꝛo doynge euyll & therfoꝛe it is good ſomtyme to foꝛgy= ue errours. And yf it be ſo that punycyon muſt be do= ne men ought too ſheWe that they doo it by compul= ſyon to amende and punyſſhe the errours and not in maneꝛe noꝛ by Waye of vengeaunce. And he ſaWe

a man that had his hãde smytten of for theefte that he had done. And he sayd for as moche as that man had taken from other suche as Was not theyr owne / men haue take from hym that / that Was his. ¶ And sayd thou mayst not so Wele cause thy people to loue the as to cherysshe them & shewe them ryghtWysnesse and yf thou dost the contrary though thou hast the lordeshyp of theyr bodyes thou hast not the lorshyp of theyr hertes ne of theyr courages / & that shalte thou fynde Whã thou callest vpon theyr seruice at thy nede wherfore it is a grete daunger for a kynge to do iniurye and do make his people hate hym. ¶ And sayd he is ryght happy that can chastyse hym selfe takynge example by other. ¶ And sayd fortyfye your soules With good dedys & depart you from couetyses whiche dystroycth the feble courages / there is no thynge that maketh a man lesse to be set by than to preyse & boste hymselfe of his good dedys. And it Was axed of hym What is ye cause that Wysemen Wyll not be Wroth & ony mã Wyl teche them / and he answered for as moche as Wysemen knoWen ye scyence is a ryght profytable thynge. ¶ And sayde he that Wyll not nor can not do Well at leest ought to kepe hym from euyll doynge. ¶ And sayde to his disciples / loke that ye haue. iiij. eeres / tWo for to herken and lerne scyences & profytable thynges and the other tWo for your other Worldely besynesses. The mooste profytable thynge to the Worlde is the deth of ye euyll people. ¶ And sayd a mã may not be so wel knoWen as in grete auctoryte. ¶ And sayd in all thynges the leste quantyte is the lyghter to bere saue onely in scyences for he that hath mooste therof ye lyghter may [illegible] it / and it Was axed of hym What Was the

mooſt couenable thynge foꝛ a dyſcrete man to haue/ and he anſWered that that ſholde abyde With hym yf he Were eſcaped out of adꝛoWned ſhyp in ẏ ſee. And ſayd men ought to loue to lerne the beſt of the ſcieces as the bees loue the ſWetteſt of the floures. ¶And he had a noble ⁊ Woꝛſhypfull herytage of the Whiche he lete other haue the gouernaũce ⁊ Wold not go theder hymſelfe and it Was axed hym the cauſe. And he anſWered that he that ofteneth goth to ſe his herytages hath moꝛe dyſpleaſures. ¶And ſayd the tonge of a foole is the keye of his ſecret. ¶And ſayd to one that Was ſlouthfull and Wolde not lerne ſythen thou Wyll not take the payne foꝛ to lerne thou ſhalt haue ẏ payne to be leude and vnconnynge. ¶And ſayd kepe the from the feloWſhyp of hym that knoWeth not hȳ ſelfe they that ben dayly enclyned ⁊ vtterly dyſpoſed to vyces may not encreſſe in good ne pꝛoufyte in ſcyence. ¶And ſayd yf thou Wyll habandone to thy body all his Wyll thou ſhalt be the Woꝛſe bothe in helth ⁊ in all other thynges and atte laſte thy ſoule ſhall be dampned therfoꝛe He that is entyerly enclyned to do foꝛnycacyon may not be pꝛayſed ne come to good ende. ¶And ſayd a mery man Wyll not lyghtely be Wꝛoth Alyberall man may not Well be enuyous ne a couetous man content Wᵗ his rycheſſe. ¶And ſayd ẏ man is pꝛeued and tryed by his Werkes as the gold by the fyer. One of hys dyſcypples made to hym an euyll repoꝛte of one of his felaWes to Whom he ſayd I Wyll not byleue thyn euyl Woꝛdes ayenſt thy felaWe noꝛ I Wyll not byleue his euyll Woꝛdes ayenſt the. ¶And ſayde lyke as the rayn may not pꝛoufyte to the coꝛne that is ſoWen vpon the dꝛye ſtones nomoꝛe can ſtudy

enge auayle to a foole/a mannes tonge she weth his wytte or his folye. Experyēce ought to correcte a mā & to helpe hym to lyue wel. ¶ And sayd sapyence maketh rychesse to be fayre & hydeth pouerte. It was axed of hym what was fayre spekynge/ & he answered to speke lytell & laudably & to gyue resonable answeres/ & he wrote thus to alexander/ ye be a noble & myghty kynge & more myghty than ye were & shall encrece yf ye directe & gouerne wel & iustely your people/ & in so doynge the people shall obeye you/ but yf ye be an extorcyoner & take all theyr good fro them than ye shall be lorde of the poore people/ & than shall ye be lyke hym ꝑ hath leuer gouerne the dom bestes than the men/ ne there is no thynge so couenable to a kyng as to coueyte vnduely the goodes of his people. ¶ And sayd he ꝑ hath a lytel of trouth desyred to haue more. ¶ And sayd reason maketh a man to be more souerayn thā bestes & he ꝑ hath no reason is but a beest in many thynges/ the newest is ꝑ best but loue is contray for the elder it is the more is it worthy/ and one abrakyn lord of sciences axed hym what thynge a mā ought to lerne fyrst ꝑ seketh sapiēce/ to whome he answered ꝑ gouernement of the soule in as moche as she is euerlastinge & more noble without ony comparyson than ony thyng that we haue. thā they axed hym how may ꝑ soule acquere sapyēce & he answered as a seke man seketh his phisycyen & as a blyndemā enquyreth of the colours to them ꝑ se them/ & it was axed of hym how a soule myght se herselfe/ & he answered the soule ꝑ lacketh sapyēce can se nothynge as ꝑ eyen wout lyght ꝑ neyther se the selfe nor other. And sayd all maner of thynges haue propertes & the pro-

perte of discrecyō is to chose wel the good fro the euyl
¶ And sayd the lordshypes wonne by study daūgers
& peynes & so kept ought well contynue & prospere / &
those that be lyghtly wōne & kept in Joye & pleasaū-
ce come to ..lytyll prolyt at laste / & we se comynly the
townes wherin the inhabitauntes take grete labour
be well mayntayned & encresse with grete rychesses /
& the twones ful of pleasaunte & delyces fal to ruyne
and destruccyon. ¶ And sayd hastenesse of speche ma
keth men to erre. ¶ And sayde I meruayll how he ȳ
men laude without cause / accepte it and is pleased
with all / and he of whom men saye euyll wout cause
is angry with all. ¶ And sayde loke that thou be not
as ȳ boulter whiche casteth out the floure and kepeth
the brānne. ¶ And sayde men ought not to take the
gouernaunce of the poeple to a chylde to hym also ȳ
can not knowe the nedys of the poore people to hym
that is couetous to hym that wyll werke without
delyberacyon ne hym that is vengeable. ¶ And saye-
de there is no dyfference betwyxte a chylde of age &
a chylde of maners as of condycyon what age that
euer he be of for the condycyons of men aren knowē
en and shewed by dedys and not by age. ¶ And saye-
de it is nedefull to a man yf he wyll be good that he
be able of hym selfe to knowe trouth and doo it in de-
de or elles that he lerne it of other / for he that of hym
selfe can not vnderstande it nor wyll lerne it can not
be good. ¶ And sayde goodenesse is dyuyded in
thre maners / the fyrste is in the body / the .ii. in sou-
les / and the thyrde in the operacyons wherof the
mooste noble is the goodenes of the soule / for in dyn
ge the vertue there of is founde and knowen the

Whā they teche them for they knowe not what good may befall them therby / but thynke onely on the labour of the peyne of theyr lernynge. And ỳ sayd Aristotell called Alexander axynge hym questyōs vpon the gouernaunce of the lordes and of the people / to whom Alexander gaue good answers / but neuertheless Aristoteles bet hym with a rod / & it was axed of hym why he had bet hym without cause / & he ānswered this chylde is lyke & able to be a grete lorde and a myghty kynge / and I haue bete hym all onely for to holde hym lowly and ī mekenesse for he shall be to son proude. ¶ And sayde yf thou canst dyrect ay other dy recte hym as thy selfe. And a yonge myn vred hym why he was so poore / to whom he answered / my po uerte hath no thynge offenced me ne doth me no harme / but thyn hath done ỳ & shall do harmes ynough ¶ And sayd the realmes ben mainteyned by ỳ lawes ordeyned by the kynge & prynces. ¶ And sayd the kynges and prynces ben susteyned and vp holde by knyghthode / and the knyghtes ben mayntey ned by the moneye / and moneye cometh of ỳ peo ple / and the people is go uerned by Justice With out. Whiche noo realme may prospere.

ALexander ỳ grete was sone to Phy lype kynge of Macedone

Whiche Phylyppe reygned. bij. yere. And the sayde Alexander began to reygne in ỹ .xviii. yere of his age ¶ And he sayd to his people in this wyse. Fayre lordes I wyll in noo wyse be contrarye to youre wylles ne to your dedys / but I shewe to you ỹ I hate fraudes and malyces / & as I haue loued you durỹge my faders lyfe so wyll I do in tyme comynge. & I bothe counseyll and pray you that ye drede god & obye hym as souerayne of all / and chese hym for kynge and be moost obeyssaunt to hym that shall best puruaye for the good estate of his people / & that shall be moost debonayr & mercyfull to poore folkes that best shall kepe Justyce & the ryght of ỹ feble ayenst the myghty / hym also that shall best dispose for ỹ publyke well / & for no delectacyon of worldly pleasaũces shall not be slowfull to kepe and defende you / & by whom ye shal be defended / and all euyll & harmes by the meane of his good dedys shall be destroyed & hym that moost hardely shall put hym forth for to destroye your enemyes for suche ought be chosen kynge & none other. And whan his people had herde the reasons aboue sayd and knowen his grete discrecyon wytte & vnderstãdynge they were gretely ameruayled & answered to hym thus. We haue herde & vnderstande the grete reasons & haue receyued & receyue thy good counseyll & therfore we wyll & beseche the ỹ thou reygne & haue the lordshyp vpon vs durynge thy lyfe / we hope ỹ there is none ỹ hath so well deserued to be our kynge And thus they chose hym to theyr kynge & to theyr lorde & crowned hym & gaue hym theyr blessynges & prayed to god that he wolde blesse & mayntene hym.

To whome he sayd. I haue herde the prayer that ye haue made for me besechynge to god that he wyll ste defaste the loue of me in your hertes and corages / & that by noo maner of delectacyon he suffre me to doo thynge ayenst your proufytes ne to my dysworshyp. And sone after he sente lettres to all the prynces and good townes of his realme. And whā he had sent lettres one Dayre kynge of Perse and of Mede sent to Alexandre for trybute lyke as he hadde of his fader. And he sent hym worde that ꝑ henne that leyd that egge is deed. And after this Alexander made grete conquestes & whan he had conquered ynde he wente to a countre callyd bragman / the whiche whan they wyst of his comynge they sent many wysemē to hym whiche saleWed hym and sayd. Syr Alexander thou haste no cause to warre vpon vs ne to be euyll wyllynge for we ben both poore and meke and we haue noo thynge but onely sapyence / the whiche yf thou wylt haue pray to god that he wyll gyue her to the. For by batayll thou shalt not haue her. And whan Alexander herde theym say so he made all his Dost to tarye and with few of his knyghtes wēte within the sayd coūtre for to enquyre further of the trouth. And whan he entred within the same grounde he founde many poore folkes women & chyldre all naked gadcrynge herbes in the feldes & he axed of them many questyons to whiche they answered ryght wysely and than he bad them axe hym some thynge that myght do them good and to all theyr people & he wolde gyue it them gladly. And than they sayd syr we axe the none other thynge but that thou wylt gyue vs euerlaynge [illegible] Whan Alexander answered & sayd how myght

a man make other mennes lyues euerlastynge Whan
he may not lengthe his owne lyfe an houre / & that ye
axe of me is in no mannes power that lyueth . Than
they sayd to hym syth thou hast good knowleche ther
of / Wherfore trauayllest thou thy selfe to destroye all
the worlde / and to gadre all the worldely tresours and
wotest not Whan thou must leue thē. Than Alexāder
sayde to them I do not all these thynges that ye saye
of myselfe / but god hath sente me thorught all ỹ world-
de for to exalte & magnyfye his lawe and to destroye
them that byleue not in hym . And somtyme Alexan-
der Wente dysguysed vysytynge his lordes & enquy-
rynge of theyr dedys. And vpon a tyme he came in
to a towne of his owne / & sawe two men of the same
towne before a Juge pletynge of the Whiche one sayd
to the Juge . Syr Juge I haue bought an hous of
this man / and longe after I haue founde Within the
same a tresour Within therthe Whiche is not mỹ / & I
haue offred to delyuer it to hym / & he hath refused it /
Wherfore syr I beseche the that he be cōpelled to take
it / for as moche as he knoweth it is not myn for I ha
ue no ryght therto . Than the Juge cōmaunded his
aduerse partye to answere to the same & than he sayd /
syr Juge that same tresour Was neuer myn / but he
hath edyfyed in that place that Was before comyn to
all them that wolde haue edyfyed therin / and therfore
I haue no ryght to take it / & than they both requyred
the Juge that he Wolde take it to hym selfe to Whom
he answered & sayde / sythen it is so as ye saye that ye
haue no ryght to Whom ỹ heritage hath longed & yet
longeth Where the tresour Was foūde how shold I ha
ue ony ryght therto that am but a straunger in ỹ cass

neuer afore herde speke therof / ye Wolde excuse you therof & gyue me ỳ charge of the tresour that is cuyll do. Than he ared of hym that had founde the tresour Whether he had ony chyldre Whiche answered he had a sone / & he ared that other in lyke Wyse / & he sayd he had a doughter / than the Juge sayd & Juged ỳ a maryage sholde be made betwene them & that they shold haue ỳ tresour by ỳ meane. And Whan Alexander herde this Jugement he had grete meruayl therof And sayd thus to the Juge. I troW that there is not in all the Worlde so ryght Wyse ne so true a Juge as ỳ arte & the Juge that knoWe hym not sayd & ared of hym Whether ony Juge wyll haue done other wyse ye certaynly sayd Alexander in many landes / than ỳ Juge hauynge grete meruayll thero[illegible] ared of hym Whether it rayned & ỳ sone dyd shyne in tho landes as though he Wolde haue sayd / that it Was meruayl ỳ god shold sende ony lyght or rayne or other good thynges to thē that do not rygt & true Justyce / and therof Alexander had gretter meruayll than before and sayd that there Were but feWe suche people vpon erthe as they Were in that lande. And as alexander Wente out of ỳ lande he passed thrugh a cyte in Whiche all ỳ houses of that cyte Were of one heyghte and before the dore of euery hous Was a grete pyte or graue in Whiche cyte there Was no Juge / Wherof he had grete maruayll & ared of the inhabitauntes therin Wherfore suche thynges sholde serue the Whiche answered hym a sayd. Fyrste for the outragyous heyght of houses loue & Justyce can not be longe in a toWne amonge the people & they sayd that the pytes or graues Were theyr oWne houses to Whiche they sholde sone go to & there dWell vn-

tyll the daye of Jugement/ & as touchynge that they had no Juge they sayd that they made good Justyce of them selfe Wherfore they neded no Juge. Than Alexander departed from thē ryght Well pleased/and afore his deth he Wrote a lettre vnto his moder desyrynge her to make no sorowe for hym and soone after Alexander dyed and Was put in a coffre of golde/and buryed in alysādre & he Was borne thyder with grete reuerence by kynges prynces and other greate lordes that kept and fulfylled his testamēt as he had ordeyned. Than stert vp one of the grettest lordes of them that kept hym & sayd thus/they that neuer Wepte for other kynges now ought to Wepe for this same & tho that neuer hadde meruayll of aduersyte sholde now haue gracte meruayll of the dethe of this kynge/and he desyred the other lordes that they sholde saye some good thynge for to cōforte the people that Was gretly dysmayed and troubled for the deth of kynge Alexander as for the dethe of the Worthyest kynge that euer Was. Than one of them sayd kynge Alexander Was Wont to kepe golde and syluer/and now gold & syluer kepe hym. And he sayd it bycause of the chest that his body laye in Whiche Was of golde. And another sayd Alexander is departed from synnes and fylthes and now his soule is With the good soules Whiche ben purysyed. And another sayd Alexander Was Wonto to chastyse all men/and now he is chastysed. And another sayd the kynges Were Wont to drede hym. And now the mooste poorest man of all the Worlde dredeth hym not. And than another sayd/yesterdaye all the erthe suffysed not to Alexander/and now the lenghthe of his body suffyseth hym. And another

sayde Alexander myght here yesterdaye and noo body durst speke ayenst his wyll ⁊ now euery mā may speke and he hereth not. And another sayd the more that the state of kynge Alexander was gretter ⁊ more excellent the more is thoccasyon of his deth greuous ⁊ pytefull. Another sayde tho that sawe not yesterdaye Alexander fered hym gretely ⁊ now tho ẏ se hym fere hym not. Another sayd Alexander was he whose enemyes durst not come nere hȳ / ⁊ now his frendes dyspreyse ⁊ wyll not se hym. And whan alexander began to reygne he was but .viij. yere of age / and he reygned xvii. yere of ẏ whiche he employed .ix. yeres in batayl ⁊ in conqueryngeand .viii. yere he restyd hȳ visytynge the groundes ⁊ landes ẏ he had conquered / ⁊ he had victorye vpon .xxiii. mane of langages / ⁊ in two yeres he sought all thoryent ⁊ occydent. ⁊ the nombre of his knyghtes were commynly of his retenew / ⁊ at his wages .CCC. xiii. thousande without yomanrye and other men necessary to his warres. And he deyed in ẏ age of .xxxv. yeres ⁊ he was of sangweyn colour his face full of pockys. One of his eyen graye ⁊ ẏ other black / small ⁊ sharpe teth / vysage lyke a lyon / ⁊ was of grete strength ⁊ loued moche warres fro his chyld hode vnto his lyues ende. And he cōmaunded that the people sholde worshyp god ⁊ kepe them from synne.

¶ And sayd the worlde is not susteyned but comynly by scyence. ⁊ the realmes be not dyrected but by ẏ same / ⁊ all thynges be gouerned by reason. ¶ And sayd sapyence is messagyer of reason. And it befell ẏ Alexāder passed thrugh a towne wherin .viii. kynges had reygned afore / ⁊ he axed yf ony of theyr kynrede was alyue ⁊ they of the twone sayde ye / a sone of one of the

sayde kynges/ & Alexander desyred to se hym/ and the people sayd to Alexander that he was euer in ỹ chyr-cheyerde. And Alexander wente to se hym/ & axed of hym wherfore he abode so in the thyrcheyerde & why he wolde not take vpon hym suche estate as his fader had & his auncestres as other men doo seynge that it was the wyll of all the people. And the ponge chylde answered & sayd. O ryght bouteuous kynge I haue here a thyng to do ỹ whiche whā I haue done it I shal do thy cōmaundement to whom than Alexāder axed what thyge it was that he had to do there. And he answered, I am sechynge the bones of my fader & myn aūcestres kynges for to put them a part fro the other but I fynde them all so semblable that I can not knowe one from the other. Than sayd Alexander to hym Thou oughtest to acquyre worshyp in this worlde/ & yf thou haddest good & stronge corage thou myghtest haue all thy faders good & of thy predecessours & all theyr honours. To whom ỹ ponge chylde answered and sayd I haue good herte. And alexāder axed hym wherin/ & he sayd bycause that I hane founde lyfe wout deth yougth without age/ryches without pouerte Joye without trouble and helthe without sekenes. Certaynly sayd Alexander of all these thynges haue I none. Than sayd the chylde yf ye wyll haue them axe them of hym that hath them & he maye gyue the & none other. Than alexander sayd that he hadde nouer seen man of so grete dyscrecyon. Alexander vsed euery daye to be in a certayn place for to here the complayntes of euery body. And it was soo that vpon a daye onely that there came none to complane vnto hy and therfore he wolde not that daye sholde be put in ỹ

nombre of the dayes of his reygne ⁊ Whan he Was re-
dy to fyght With kynge dayre it Was tolde hym that
the same Dayre had w hym more than .CCC. thou-
sand good fyghtyge men. Wherto he answered ⁊ sayd
a good cooke ought neuer to be abasshed to se in his
kechyn many shepe amonge other bestes / ⁊ the patry-
arkes ⁊ prelates that Were for that tyme came ⁊ sayd
to hym god hath gyuē to the lordshyp vpon many re-
almes regyons ⁊ coūtres to thentente that thou shol-
dest haue many chyldren begoten of thy body for to
haue the successyon of the same after thy deth ⁊ ther-
fore it Were good ꝑ thou sholdest haue many Wyues.
To Whom he answered that it sholde torne hym to
gret shame that had ouercome all the myghtyest men
of the World for to be dyscomfyted by Women. There
came to hym a poore man Well and Wysely spekynge
Whiche Was poorly arayed. To Whō Alexander sayd
I haue meruayl ꝑ thy clothynge is not after thy spe-
che for there is bytWene them grete dyfference. Thā
the poore man sayd. O myghty kynge I may of my
selfe lerne to speke ⁊ to haue reason With me / and ye
may resonably cloth me. Than Alexander made hym
to be clothed W one of his best goWnes. ¶ Also there
passed a theef byfore Alexander that Was goynge to
be hanged Whiche sayd. O Worthy kyge saue my lyfe
for I repente me sore of my mysdedes. Than Alexan-
der cōmaūded that he sholde be hanged Whyle he had
good repentaunce. ¶ Also vpon a tyme one axed of
hym. x. pyeces of gold. To Whom Alexander sayde / ꝑ
art not Worthy to haue so moche / and he sayd to hym
agayn. Syr yf I am not worthy to haue so moche yet
are ye able to gyue it me. And Alexander axed of ary-

stotell What thynge a good and a manly kynge ought contynuelly to do. And he answered that he ought to thynke euery nyght to the good gouernaunce of his people and the daye folowynge to put it in effecte. And it was axed of hym what thynge is mooste delectable in conquerynge of landes and of countrees / and he sayde the mooste delectacyon was to gyue largely and recompense them that haue done good seruyce to hym. ¶ And he axed of Arystotell by what meane hy sholde be counseyled and he answered and sayde / ordeyne vpon the gouernement of thy housholde hym that hath many seruauntes and subgettes and can well rule and gouerne them / and make procurour & receyuour of thy money that hath gretelyuelode and spēdeth discretely and notably. ¶ And a patryarke axed of hym what he wolde do with so many men as he had. And he answered ¶ that am lorde of them that ben great and myghty lordes maye well forbere to be lorde of theyr seruauntes. And there came two men before hym dyfferent of opynyons to whom he sayde. The sentence that shall please that one shall displease that other / and therfore consente ye to the trouth and that shall please you bothe. And it was axed of hym why he worshypped more his mayster thā his fader and he answered for as moche as ¶ haue of my mayster euerlastyng lyfe / and ¶ haue of my fader lyfe but for a certayn tyme. And whā dayres doughters were taken it was tolde hym ỹ they were ryght fayre & therfore he wolde not se them ferynge to haue done ony dyshoneste thynges sayenge that greate dyshonour were vnto hym that had ouercome soo many notable & manly men in the bataylles yf he sholde be

ouercome by women beynge in his prysons. And it byfelle ẏ one made a longe sermon before hȳ whiche noyed moche to Alexāder wherfore he sayd the predicacōn is not to be lauded ẏ endureth ouer the powre herkeners/but ẏ is good ẏ ēdureth after ẏ possybilyte of them ẏ hereth it. And it was axed of hȳ how men myght acquyre the loue of other men. and he answered in doynge them good or elles at lest in doynge thē none harme. ¶ And sayd men somtyme throue better by theyr enemyes than by theyr frendes. And it was axed of hym how he myght be so myghty cōsyderȳge that he was so yonge of age/ & he sayde for as moche as I haue trauayled to acquyre frendes and gyuē to myn enemyes & by this maner I haue power vpon them all. ¶ And sayd it is a grete losse to a man to lose his frendes & more than to lese his sone or his tresour ¶ And sayd the frendes that be acquyred by good dedys ben better than tho that ben acquyred by force/ & vpon a tyme as Alexander wente to sporte hym pryuely certayn men beynge at a wyndowe keste water vpon hym wenynge that he had ben one of theyr felowes/ & whan they saw that it was Alexander they were gretly aferd/ & Alexāder bad them be not afred sayenge that they had wette none but hym that they thought to wete. And as arystotell taught many kȳges sones with Alexāder he axed ones of one of them what shalt thou gyue me whā ẏ shalt be a kynge the whiche sayd I shall make the my grete gouernour & in lyke wyse he axed of an other/ whiche sayd I shall gyue to the halfe my realme. & than he axed of Alexander/ whiche answered hym thus Maystre enquere of me no this day vpon that that I haue to do to morow

for Whan I shall se þ I neuer saW I shal thynke thas I neuer thought but yf I reygne as thou sayst than I shall doo as thou shalt se & thynke to be couenable/ & than Arystotell sayd to hym / certaynly I Wot Well that thou shalte be a graete & a myghty kynge for thy face & thy nature sheWeth it so. Alexander sayd to one that longe had ben his lyeutenaũt & had neuer rebuked hym of no byce I am nothynge pleased With thy seruyce. Why syr sayd his lyeutenaunt. Bycause sayd alexander þ I am a man as another & erre & haue erred many a tyme Ayth thou came in my seruyce and þ saWest neuer no faWte in me/ therfore thou art not such che as I ought to haue to be my lieutenaũt for thou art not Wyse yf thou hast seen & knoWen my fawtes & not correcte me therof thou art not treWe to me. And he sayd reaſō letteth not to acquyre scyence but slouth displayseth it. And some axed of a Wyseman called nychomake What Was the cause that mẽ obeyed so lyghtely to Alexander. And he sayd bycause that he Was vertuous/ that he had Well kepte Justyce / & had ben of good conuersacyon and of ryght excellent gouernement. And there Were two men Whiche axed euerych of them to haue to his Wyfe þ doughter of a ryche mã of Whiche two one Was ryche & the other pooze/ & the fader gaue the doughter to the pooze man / Wherfore alexander axed of hym Why he dyd so and he sayde bycause the ryche is ignoraunt & lyke to become a pooze man / & þ pooze is Wyse & able to become a ryche man Alexander axed of a Wyse philosopher by What meane the realme Were Well dyrected and holded in good estate / & he answered by obeysaũce of the people and the Justyce of the kynge. And as alexander sought

ones in batayll many womē came in the same batayl ayenst hym than he withdrewe hym hastely ⁊ sayde to his mē yf he shold haue vyctory of this batayl where these women ben it were no worshyp to vs / and yf they had the victory than it were to vs a ꝑpetuall shame wherfore we shall not fyght ayenst them whyle ẏ women ben there. ¶ And sayd it is a peryllous thynge a man to abyde so longe in the see that the storme ⁊ tempest come vpon hym ẏ may well departe duryng the fayre weder In lyke wyse it is of them that dwel in prynces ⁊ kynges houses. ¶ And sayd it is a foule thynge to a man to haue grete wordes without effect ⁊ it is a fayre thynge to hym that put his werkes before his wordes. ¶ And sayd ẏ greattest ⁊ moost laudable lyberte that is to a man is to kepe hym fro couetyse. And whan his fader commaunded hym that he sholde gladly here the cōmaundementes of his mayster. He sayde he wolde not onely here them but he wolde fulfyll them w̄ glad herte to his power. ¶ And sayd it is worse a mā to haue defaute of discrecyon than of rychesses.

Tholom was a ryght wyseman ⁊ well vnderstanden ⁊ in especyall in foure scyences ẏ is to wytte geometrye / musike arysmetryke / ⁊ astrologye / and he made many good bokes amonge ẏ whiche one is cal-

led Almageste the whiche is of astrologye / & he was borne in Alexandrye the gretest cyte that is in ỹ lande of Egypte / & there he made his consyderacyons in ỹ tyme of kynge Adrian and made his diccyons vpon the consyderacyons at Roodes he was not kynge albeit that many personnes call hym kynge. And he lyued. lxxviij. yere. ¶ And sayd he is wyse that dysposeth his tongue to speke of god / & he ỹ knowketh hym not is the mooste foole of all. ¶ And sayd he that is enclyned to his wyll is nygh to the Ire of god / & the nerer ỹ a man approcheth the deth the more he ought to labourre and trauayll to do wel. ¶ And sayd sappẽce abydeth no lenger in the hert of a foole than a fleynge thynge that maye not tarye in noo place. ¶ And sayd good wytte and good dyscrecyon ben felowes. ¶ And sayd a man of good sappyence can not dye / ne a man of good vnderstandynge can neuer be poore. ¶ And sayd sappyence is a tree that wexeth grene in ỹ hert & fructifyeth in the tonge. ¶ And sayd beware ỹ thou dispute not with hym that hath no knowlege ne gyue not thy counseyll but to hym that asketh it / ne tell not thy secret but to hym that can kepe it. ¶ And sayd he that wyll lyue well ought not to kepe in his herte all his aduersytees. ¶ And sayd the mayster of a greate house hath many melancolyes. ¶ And sayde speke wysely as well for thy selfe as for all other. ¶ And sayde yf thou mayst not eschewe somtyme to be wroth at lest lete not thy wrath last longe. ¶ And sayd the hertes of good people bẽ the castelles and forteresses of secretes. ¶ And sayd a man ỹ is not to be corrected by other men may surely correcte them of theyr fautes. ¶ And sayd he ỹ axed coũseyl of ỹ wyse

man and doth there after Whether it turneth hym to good or to euyll he ought not to be blamed therof.
¶ And sayde it is better a kynge to dyrecte his people than to haue grete habondaũce of knyghtes. ¶ And sayd surete putteth a Waye sorowe & fere empeschyth gladnes. ¶ And sayde the Wordes of god auayleth not to them that haue put all theyr herte to the Worlde.
¶ And sayde it is to grete folye a mã to thynke moche on the thynge ẏ passeth his vnderstandynge. ¶ And sayd men ben of .ii. natures som Wyll neuer be cõtent howbeit that they fynde ynough & some other seke & fynde nothynge. ¶ And sayd men cause toacquere & gete money and money is the cause to acquere men.
¶ And sayd he of the Whiche the scyence exceedeth his Wytte may be lykened to a feble shepherde that hath agrete heepe of sheep in his kepinge. ¶ And sayd he ẏ hath put all his entente to his flesshely delytes is more bounde than a keytyf. ¶ And sayd the hygher that a man is exalted in his lordshyp the more greuous it shall be to hym to fall fro the same. ¶ And sayd thought is the key of certaynete. ¶ And sayde the refuses of a nygard ben better than the largesses of a prodygall waster. ¶ And sayd thou canst do nothynge so acceptable to god as to do Well to hym ẏ hath offẽsed ayẽst the. ¶ And sayd yf ẏ Wyl be Wyse be not in felowshyp w̃ foolys / but be euer in felowshyp w̃ them that ben Wyser than thy selfe. ¶ And sayd the soule can not be deceyued vnto ẏ tyme ẏ ẏ body taketh his ende. And sayd folye is ẏ greatest enemy ẏ ony body may haue.
¶ And sayd good Wyll is ẏ foũdemẽt of all good Werkes & good Werkes is ẏ messagyer in the other Worlde
¶ And sayd he ẏ kepeth ẏ good opynyon & leueth the

euyll gyueth grete reste to his herte. ¶ And sayd sekenes is the pryson of the body & saluacyon of the soule.

ASsaron sayde that a kynge in his kyngdome maye be dōmaged & hurted & specyally by fyue thynges / the fyrste is by to grete dryenesse / as to be .iii. yere without rayne / the seconde is by expēdynge more thā his lyuelode cometh to / ỹ thyrde is to vse to moche women wyne & huntyng the fourthe is to be of euyll maners & of wicked condycyons & also to be to cruell & vengeable / the fyfte is to haue many enemyes. ¶ And sayd the mooste notable maners and condycyons & the mooste profytable is to be lyberall & true of his worde. ¶ And sayd he ỹ is lyberal may not lyue amysse. the true speker may not be shamed of his spekynge / the meke & lowly man can not be hated / the sobre man can not be seke / & he that well & dylygently vnderstondeth to his besynes may neuer repente therof / & bryngeth hym to good perfeccyon. ¶ And sayde / a kynge or a prynce ought not to trust them that dispreyse hym ne in hym that is couetous in hym that is come from grete pouertye to grete rychesses in hym from the whyche he hath take the goodes & lordshyppes in hym that hath suffred many domages & hurtes for the royall magneste & ordynaūce ne in hym that hath made ony alyaunce & pro-

myſſe with his enemyes and he ought to be well ware that he gyue no power to none ſuche as tho aboue ſayde. ¶And ſayde it is an impoſſyble thynge that the man may kepe hym from fallynge in ſome faute that is exalted with a kynge in graete magnyfycence without deſert. ¶And ſayde whan a wyſe prynce knoweth that ony of his men hath offenſed agaynſt hym he ought haſtely to enquere the trouth of the dede/and the quantite of his treſpas/and yf it be done wylfully or by ignorraunce/and alſo yf he was wont to do ſo/and yf he be lyke to fall therin agayne/and vpon euery of the ſame poyntes to remedye haſtely. ¶And ſayde the kynges ſeruauntes ought to ſhewe in ſeruynge hym theyr good vertues theyr fayth the nobleſſe of theyr kynrede to thentente that the kynge may better knowe them and do to euery of them as he ſhall haue deſerued. ¶And ſayde yf a kynge loueth and cheryſſheth the vntrewe and wycked men as them that ben good and true he ought not to be called kynge for he is not lyke to reygne longe. ¶And ſayde yf the kynges coũſeyllours his phyſycyen and his confeſſoure deleth with other thynges than longeth to theyr offyces the kynge ſhall contynuelly be endommaged/ſeke of body and of the ſoule/and lyke to come to a foule ende. ¶And ſayde he that layth trouthe to his leche/and he that counceylleth with his frende and telleth hym not the trouth of his counſeyll/he deſtruyeth hym ſelfe. ¶And Aſſaron ſayd a kynge ſholde not commytte to an other the beſynes that is neceſſary to hym ſelfe for to doo. ¶And Aſſaron ſayde the mooſt ſecerte counſeyll of the kynge is his conſcyence and his good dedys is his beſt treſour

And of all men the treweſt is the beſt and the beſt ry-
cheſſes ben they that be truely & duely goten. ¶ And
ſayd a kynge ſholde commytte his beſynelles to hym
that he hath proued in faythe in Wytte & in good go-
uernaunce and yf he may fynde noo ſuche take hym
that hath euer be conuerſaũt With Wyſe men. ¶ And
ſayd a Wyſe kynge of good vnderſtandynge amẽdeth
and auayleth moche his counſeyllours. ¶ And ſayde
Whan a kynge of good dyſcrecyon hath to do two ry-
ght haſty thynges he ſholde begynne at the nobleſt
and at the mooſt profytable. And yf they ben bothe
two of eſtate begynne at that Whiche may beſt be re-
couerde in tyme comynge. ¶ And he ſayd yf a kynge
be mercyfull his beſynes ſhall go Well his Wyſedom
ſhall auayle hym in tyme comynge yf he be treWe his
people ſhall reioyſe With hym & yf he be iuſte his rey-
ne ſhall endure. ¶ And he ſayde kynges ſholde gete
good renomme and other men dygnytes by good me-
ſure for outrageouſnes is not endurynge. ¶ And he
ſayd it belongeth to conquerous kynges to ſette & ke-
pe good Juſtyce in theyr realmes & other lorſhyppes
goten and howbeit that it is a greuous thynge to cõ-
quere them yet it is a more greuous & more chargea-
ble thynge to kepe them Well. ¶ And he ſayd he that
is mooſt complete of Wytte is he that knoWeth hym
ſelfe and that departed hym not from the obeyſaunce
of good for What maner occaſyon that cometh to hym
& that contynuelly thanketh hym for the goodes that
he hath ſent hym. ¶ And ſayde that an euyll law and
the loue of a ſhreWe laſteth noo lenger than the ſha-
doWe of a cloud. ¶ And aſſaron ſayd that a Wyſeman
enforceth hym to fle and WithdraWe frome harme.

& ỹ fole doth grete payne to fyde it. ¶ And assarō sayd Whan a Wyseman that is counseylour or offycer to a kynge seeth that the kynge Wyll do or say ony thynge domageable & harmefull to hym or to his realme or to his people & subgectes he shold adresse it to remēbre hym of good examples of cronycles & hystyres of his noble & Wyse predecessours scernynge vnto ỹ purpos in so moche that the kynge cōceyue & haue knoWeche that he sayth it for his Well and Worshyp.

Legmon Was borne in Ethyope & lerned his scyence in the lande of Asteyn in the tyme of kynge dauid ỹ prophete/& Was bought by a Jewe for an esclaue or bondmā for. xxx. marcke & his maystres maystre played gladly at dyse/& there ran byfore his maystres gate a ryuer/& on a tyme as his maystre and an other man playde at dyse/ they leyde & set an oWche to pledge that Who of them loste a game sholde do the Wyll of the Wynner or he sholde drynke all the Water that ran & passed afore his gate/so it happened that his maystre lost & that other cōmaunded hym ỹ he sholde do holy his commaundement & the loser answered that he Was redy to be at his iugement. Thā he sayd to hym/thou shalte gyue me all ỹ good ỹ thou hast of ony valeWe or thou shalte drynke all the Water

of this ryuer. And he that hath lost demaunded onely respyte of one daye for tauyse hym/that other graũted it to hym ⁊ thus he abode in his hous ryght pensefe and full of tought how he myght escape fro this peryll/⁊ as he was in this thought legmon his boũdeman ⁊ seruaũt came home ⁊ brought vpõ his neck a butchen of wood ⁊ salewed his mayster the whiche gaue hȳ no answer for the thought ẏ he was in/how be it he was acustomed for to raysone hym for ẏ good wordes that he founde in hym/⁊ than legmon sayd to hym maystre who hath angred or greued the and he answered nothynge agayne/⁊ legmon sayd mayster tell me the cause of this sorow ⁊ wo/for I shall lyghtely remedye it yf I may. And thã his mayster reherced to hym all the sayte as is sayd afore. And thã legmon sayd to hym that he sholde in no wyse abasshe hȳ for he wolde gyue hym good coũseyll. Thou shalt demaunde hym sayd he yf ẏ shalt drynke that the ryuer conteyneth now this present tyme/or elles all that ẏ shall renne ⁊ come cõtynuelly/⁊ I wote well he shall saye that thou shall drynke all that it conteyneth now ⁊ whan he hath so sayd thou shalt say to hym that he stoppe and make the ryuer to stande without rennynge ony more ⁊ that thon arte redy to drynke it that it holdeth now ⁊ thus thou shalt wynne thy cause whã the mayster herde the counseyll of his boundman he was moche recomforted ⁊ in lyke wyse on the morne he sayd to hym that had wõne ẏ owche ⁊ in this wyse he escaped from the peryll. And fro than forthon he a franchysed legmon ⁊ made hym fre that afore was bounde ⁊ thrall ⁊ he dyde gyue hym moche good/and was reputed for ryght a wyse man. And one of his fe

lowes of tyme paſt mette hym on a tyme & demaun-
ded of hym arte thou not he that were wonte to kepe
ſhepe w̄ me/& he anſwered yes / how ſayd that other
whohath ſet the in this eſtate. I ſhall tell ỹ ſayd leg-
mon ſayenge of trouth to be trewe & not tentend vpon
vnprofytable thynges. And it was ſayd a voys ap-
pered to hym whiche ſayde to hym. wylte thon be a
grete lorde vpon the erthe/& he anſwered yf god wyll
I wyll obeye hym but yf he wyll me gyue the choyſe
& my pleaſure. I wyl peas. One axed hȳ wherfore he
wolde not be a kynge / he anſwered yf I Iuge rygh
fully I may not eſchewe the hate of many men / & yf
I diſſimyle I ſhall withdrawe me fro the waye of pa
radyſe I had leuer haue in this worlde ſuffyſaūce w̄
pouerte & wynne the blyſſe of that other worlde than
for to loſe to be hyghe reyſed in this worlde. And Da-
uid was in a place where moche people ſpake a mon-
ge whom legmon was ſtyll and he demaunded hym
wherfore ſpekeſt not thou as other do. He anſwered
bycauſe there is no word good but of god nor no good
ſcylence but to thynke on god. ¶ And this Iewe that
was mayſter of legmon gaue hym moche good that
whiche he dyſtrybuted in almeſſe/& lente it to poore
nedy people woute vſure / & therfore god multyplyed
his goodes gretely. And it is ſayd he lefte all his ry-
cheſſes and made hym ſelfe a recluſe in a temple ſoly-
tayrely vnto his deth / and there prechyd many fayre
thynges & wyſedomes to his ſone. ¶ And ſayde ſone
take abſtynence & reſtreyne thy wyll for yf thou prey-
ſe the worlde and the dyuerſe aduentures that dayly
comen in doyenge offences in thynges defēded of god
thou deſyreſt but deth/therfore enforce the to eſchewe

the euyll Wyll ⁊ to folowe the good / for the good mor-
tefyeth and destroyeth the euyll. ¶ And sayd sone spe
ke euer of god / and god shall put euer good wordes in
thy mouth Sone set alway thyn owne werkes tofore
thyn eyen and the other mennes behynde the aparte
Sone Whan thou seest ony synner repreue hym not
of his fautes but thynke on thyn owne of which thou
shalt gyue acompte. Sone employe not thy corage in
the loue of this worlde whiche is a thynge ẏ passeth
⁊ deceyueth all them that affye in it ⁊ holde the con-
tent with lytell / and coueyte not the goodes of other.
Sone set attemperaunce in thy lyuynge / ⁊ be reple-
nysshyd with sapyence and conuerse with wyse men /
and so mayste thou gete wysdom. Sone be symple
well doynge thynkynge moche and fewe wordes but
yf they be trew and be no grete laugher and be no dis-
preyser ne mocquer of other / be styll ⁊ not full of lan-
gage for I haue often repẽted me of moche spekynge
thnn of beynge styll. Sone beware that the cocke be
not eryer awaked in the morynge than thou. And
drede god ⁊ kepe ẏ from vayngloryе. Sone beware
that thou be not defrauded for to byleue ẏ thou haste
in that thynge whiche thou haste not thought ẏ men
bere the it on hãde by flaterye. Sone who loueth god
best dredeth hym moost. Sone lerne goodnes ⁊ after
teche it forthe to other / for doctours ⁊ techers w̃ theyr
techynges ben lykened vnto sprynge welles ren-
nynge / of whiche the people ben contynuelly serued
and yet they abyde aldaye full. And knowe thou so-
ne that yf a foole speke / he shall be mocqued for his
vncurtoyse speche / and yf he be styll and speke not he
shall thynke somecuyll / and yf he do ony thynge it is

euyll & loseth his tyme/yf he set hym to studye he shal
lese his dyspense and shal not profyte yf of auẽture he
be ryche he shall be proude and presumptuous yf he
be poore he shall fall in despayre / yf ge haue ony good
garment he wyll be proude therof yf he demaũde ony
thynge he shall axe it curtoysly / and yf ony man axe
of hym to borowe he shall denye it / yf he gyue ought
he shall reproche hym / yf a man gyue to hym he shall
conne hym no thanke whan he is mery or Joyous it
is out of mesure/ & whan he is angry he is lyke wyse
yf men tell hym ony secrete he shall dyscouere it/yf he
haue puyssaũce or myght he shall secretely seche occa-
syon to do euyll & shall trete his subgectes by vyolence
yf men felowshyp with hym he shall make hym ãgry
yf men folow hym he fleeth ỹ people. Who so wyll cor-
recto hym he wyll not do for hym but shal hate his cor-
rector & his felows shal hate hym/yf he speke he wyll
be herde & yf other men speke he wyll not here them
yf men praye hym to pardone another he shall not do
it he loueth better deceyt thã trouth. A man may not
put hym from his opynyon for euer he wyll haue his
by hym selfe & who so doth euyl he reputeth it for wel
done yf he studye or speke with wyse men he wyll not
meke hym selfe nor take hede to them & yf he be with
a more fole thã he is hymselfe he shall defame & mock
hym he shall cõmaũde thẽ to do well & he wyll do the
worst he can & he shall cõmaunde them to saye trouth
& he shall lye his dedys shall be moche discordaunt to
his wordes/for yf his tongue sayth one his herte thỹ
keth another/yf thou be ryche he sayth ỹ arte an vsu-
rer yf thou be poore he shall set nought by the yf ỹ do
wel he sayth thou dost it by ypocrysy/yf thou do euyl

he wyll defame the/ yf thou gyue to hym he wyll call the waster yf thou gyue nought he shall holde the for a keytyf ⁊ nygard / yf thou be de bonayr he shall saye thou art a beste/ ⁊ who so draweth hym fro his cōpanye he sayth he doth it for pryde. ¶ But ẏ wysemā is all of other cōtrary condycyons/for he hath cōtenaūce Justyce besynes forgyuenes ⁊ mekenes he can well speke ⁊ be styll in place ⁊ tyme he knoweth ⁊ doth wel he hath his seruaūtes in his puyssaūce ⁊ power he is liberall to demaūders he is wyse in spekȳge ⁊ wel vnderstandynge the wordes of other yf he lerne he shall meue good questyons yf men doo hym good he shall thanke them who telleth hym his counseyll he shall kepe it secrete ⁊ he shall truste well in other yf he gyue he gyueth gladly without reproche he well doo to none other man but as he wold be done to yf he be ryche he shall not be proude therof yf he be pore or ryche he shal not forgete god/he shall alwaye profyte in scyence he gyueth credence to hym that techeth hym he shall not grudge to a gretter than he is nor dysprey-se a lesse he shall aske nothynge but yf he haue ryght therto he is agreable in his answers ⁊ sayth nothynge but yf he knowe it well he hydeth not his scyence ẏ more he accompanyeth the men the more he loueth them he constreyneth his wyll to trouth whether it wyll or not he correcteth hymselfe gyuynge ensample to other he is lyghtly torned to doo well yf he bere wytnesse it shall be veritable/yf he be a Juge he shall Juge and do all thynge truely yf men do hym harme he sholde do good therfore he coueyteth not the godes of other men he reputeth hymselfe as a straunger in this worlde and thynkethnot but on his departynge

he doth well ⁊ commaundeth other to do the same he defendeth euyll ⁊ kepeth hym selfe fro doynge it and that lyeth in his herte the tonge pronoũcheth and his dedys ben accordỹg to his wordes. ¶ Sone vnderstã de wysdom ⁊ exercyce the same without thynkynge on other thynges for whan thou haste goten it ẏ shalt be euer in Joye ⁊ know that it is not goten but by debonaryte ⁊ by good kepynge of the tongue for the tongue is the dore of the almerye of sapiẽce wherin euery man may well entre / yf it be not shette / and therfore men shold kepe wel the key / that is to saye the tongue more besili thã his gold or siluer. ¶ Sone lose not thỹ owne thynges for kepỹge of straũge thynges for thy propre thỹges ben thy goodes whiche thy soule shall bere with hym. And the rychesses ẏ shall abyde after thy dethe shall come to other mẽ. Sone honoure wysedom and denye it not to them that desyre it ⁊ shewe it not to them that despayse it. Sone who ẏ hath mercy on other shall haue mercy on hym selfe. Sone be ẏ content with that thou hast without coueytynge of ẏ goodes of other / or of that whiche thou knowest thou mayst not haue. Sone receyue pacyently the wordes of correccyon and of prechynge though they be hard ⁊ greuous. ¶ And he sayde ryght vnhappy is he ẏ hereth ⁊ vnderstandeth not / ⁊ yet he is more vnhappy that hereth ⁊ vnderstandeth and no thynge profyteth to hym. Sone accompanye ẏ with them that god loueth. Sone yelde thankynges to our lorde god of the goodes that he hath made the to receyue in humylyte ⁊ departe thẽ to those that be nedy. Sone yf thou haue done ony good ẏ ẏ semeth good / gyue no laude ne presynge to thy selfe therof. For ẏ wotest not yf god

be pleased With all or not. In euery Werke is comyn-
ly some thynge euer contrary an the aduersary of the
Werke is proude hye thought. Sone coueyte not the
delytes of this Worlde but onely them that may ma-
ke the nygh to god. Sone truste thou veryly in god
and loue them that obeye hym and haue them in hate
that disobey hym. Sone there is no thynge more ac-
ceptable to god than good vnderstādynge and that is
in ten condycyons. That is to Wete in not preysynge
hym selfe in Well doynge in beynge content of thyn-
ges necessary to the lyfe to gyue of his goodes for god
des sake/to Wyll Worshyp to hym selfe/to kepe hym
selfe from doynge shamefull thynges In getynge scy
ence and connynge all the dayes of his lyfe/to kepe
hym selfe from angre. In gyuynge his loue to all thē
that desyre it/and to repute hym selfe Worst and the
other better/for the men ben of two maners/some bē
good and some ben bad/wherfore a man sholde hum-
ble and meke hym to both/to the good in prayēge god
to make hym semblable and lyke to hym/to the euyll
for as moche as it is not knoWen whether his good-
nes is in hym hyd/and he Wyll not sheWe it by vayn-
glory and in doynge these thynges is a man reputed
for sage and Wyse. Sone Worshyp god and praye hȳ
that he Wyll kepe the from hauynge an euyll Wyfe/&
he Wyl teche & enforme her/for there is none other re-
medie. Sone sheWe to other suche as thou hast lerned
ne felaWshyppe ȳ not With shreWes that thou be not
one of them/and haue thou not affyaunce in the hous
Where ȳ people lyue this daye & deye to moroW. So-
ne enhabyte thy selfe With the Wysemen contynuelly
For god enlumyneth theyr hertes by Wordes of sa-

ypence in suche wyse as the goodes vnder erthe ben moysted by rayne & with dewes. And some men saye ỹ Legmon is buryed in a towne called Carauall bytwene ỹ mesquyte & ỹ marche. And ther ben buryed. lxx. prophetes that dyed after Legmon/ ỹ whiche the chyldren of Israel kepte so longe in hostage that they dyed for hunger/ & whā Legmō was nyght his deth he wepte sore & his sone axed hym why he wepte for fere of deth or for sorow that he had to leue the worlde he answered I wepe for none of tho two thynges but I wep by cause I hane a waye for to go frō whiche I saw e neuer man come agayne/ & I bere but lytell bytayll w̄ me & am charged w̄ many grete charges & I wote neuer whether I shall be aleged & discharged or no whan I shall come to thende of my way & he sayd to his sone. Sone thou oughtest to drede god & not onely to be worshypped of men. Sone whan thou comest in a place where shall be spokē of god abyde ther for yf thou be a fooll ỹ mayst be amended and become wyse yf thou be wyse ỹ shalte encrece thy wysedome/ & yf god sende them ony good ỹ shalte haue thy parte. But & yf thou haunte places where god is not spoken of all the contrary shall happen to the. Sone be afrede of the vengeaunce of our lorde as moche as ỹ mayest & drede hym & consydre his ryght grete puyssaunce & myght. ¶ And sayd in lyke wyse as in gyuynge largely a man maketh of his enemy his frende ryght so by pryde a mā maketh of his frende his enemy. ¶ And sayd the worde sheweth the wysedome of the mā and therfore ought a mā to be well auysed what he sayth ¶ And sayde a trewe man resteth in his trouth & the reward of a lyer is that he be not byleued of that he

reherceth. ¶And sayd reherce ne tell no thynge to hy that wyll not byleue the ne demaunde not that thynge that thou wotest well shall not be graunted to the ne promyse no thynge but thou mayst and wylte holde & kepe. ¶And saydc thou oughtest aboue all thynge flee the companye of a lyer/and yf thou maye not elcheWe his cõpanye at lest beWare that chou byleue no thynge that he sayth. ¶And sayde sone set the not in the hyest place/for it is better that thou be taken vp from the loWest place for to sytte in the hyest/than to be taken from the hyest and than be sette all bynethe. ¶And sayd sone ones I commaunde the that thou drede god aboue all thynges for that thynge is ryght full and profytable to the and do so that all thy thoughtes be alWaye in hym and thy Wordes semblably/for the spekynge and thynkynge in god surmounteth all other Wordes and thoughtes as he hym selfe surmounteth all other creatures and therfore men ought to obeye hym/not withstandynge ony other thynge that they be cõstrayned to. Sone make thy orayson and prayers duely to hym. For prayer is a shyp that is in the see/for yf she be good she shall be saufe and all that be therin/and yf she be cuyll she shall perysse and all they that be therin. ¶And sayde a man may lyghtly fynde his lyuynge and his necessytes in this World/Whiche is a lytell durynge as to vs creatures but a man sholde purneye hym of thynges necessaryes for to bere With hym Whan he shall departe hens. ¶And sayd how may a man make another to chaunge hys Wyll that can not refrayne his owne Wyll. ¶And sayd goddes Wyll is one of the goodes Whereof god is seruyd and gladly to here thynges louable/

is to him agreable/ and a curtoyse answer ought moche to be prayed. yf thou behoueth to sende ony message or legacyon sende a Wyseman and yf thou mayst none sende go thy selfe. ¶And sayd byleue not hym that lyeth to the of another man for he shall lye in lyke Wyse to another man of the. ¶And sayd/ it is more lyght to chaunge montaygnes from one place to another than for to make hym vnderstande ꝑ hath none entendement. ¶And sayd doo not that of Whiche thou sholdest haue shame to se another do it. ¶Two pacyentes ben in this worlde of whiche one is he that seeth & endureth pacientely that he hateth and that other is to refrayne his Wyll. There ben thre estates of men that ben knowen but in thre maners that is to Wete ꝑ pacyent is not knowen but in his aduersyte and in his Ire/ ꝑ valyaũt man is not knowen but in Warre And the frendes be not knowen but in neceſſyte. Of all other maners and condycyons the worst is a man to be suspycyons of his frende and to dyscouer thynges secrete/to haue truste & affyaunce in euery man to speke ouermoche of thynges vnprofytable and to be in daunger of euyll people for couetyse of goodes temporall. ¶And sayd the thought is ꝑ myrour of ꝑ man Wherin he may beholde his beaute & his fylth. ¶And he sayd beware and kepe the for to be suspecyous for suspeccyon taketh away the loue fro the people. Wytte Without doctryne is a tree Without fruyte ¶And sayd for to be ioyous and to saleWe euery man gladly to be lyberall in gyuynge and receyuynge and to for gyue gladly his euyll Wyll make a man to beloued of eche body.

Aneyle the philoso-
pher sayth. Whan
men were olde theyr ver-
tues ben dispraysed and the
ryche men ben moze serfull
than pooze men. ¶And
he sayde the noble deth is
better than a byle domina-
cyon. ¶And sayde the most
and gretteſt ewze oz hap of
a man is to haue a good fe-
lawe / nowe than accom-
panye the with good peo-
ple and thou shalte be one
of them. One of the gret-
test bylonyes and iniquytes of the worlde is foz to do
bylonye vnto an impotent persone. ¶And sayde yf
thou hast done ony trespas oz synne / repente the ano-
ne without abydynge vnto the mozne. ¶And he
sayde thou oughteſt to gyue hym thanke that doth ꝓ
good of what condycyon that he be of so that he do it
lyberally and in good entente. ¶And sayde he may
not knowe ne apperceyue many thynges that canne
not apperceyue ne knowe hym selfe. ¶And sayde / yf
thou wylt haue endurynge longe with an other put
thy selfe in payne to enfozme hym in good maners.
¶And sayd yf a kynge be iuste and ryghtfull he shall
seygnozie and be lozde ouer the cozage of his people /
yf he be other wyse though he be named foz kynge yet
wyll they hane theyr cozages to another.

Dacdarge sayth ꝑ ꝑ werkes of this worlde ben adressed by two thynges / one is by scyence of whiche ꝑ soule is adressed and that other is besenes of whiche the soule & ꝑ body ben adressed. ¶ And sayde men leue for to do moche harme and euyll whan they doubte and fere our lorde. ¶ And sayde / noblesse of lygnage is moche conuenable to receyue scyēce ꝑ entencyō of the man sholde be for to refrayne his courage frome fylth and foule thynges / for the good lyfe maketh the good renommee and causeth a good eude / he is ryght excellēt whiche is honorable in all his disportes and of whom the wytte surmounteth the Ire ¶ He sayd let it suffyse to the to be soo wyse that thou canst doo well and kepe the from doynge euyll. Ther is no thynge soo euyll vnto a man as to be euyll endoctryned / and in especyall whan he is yssued of noble and good lygnage. ¶ And sayd for to conne scyence it is a moche honourable and profytable thynge. For by it goodes of this worlde and of that other ben goten. Wyse man wyll no thynge haue of his prynce but that whiche he hathe goten by sayenge trouth & by his good werkes. ¶ And sayd he is a good lorde ꝑ taketh ꝑō hym payne to kepe his subgectes in suche wyse as he kepeth his owne body and that he be not

so rygorous and oppressynge that them behoueth to leue his lordshyp. And that also he be not to them so debonarye that they dyspyse his maundementes.

¶ And he sayd the moost curteys gyuer is he that gyueth without axynge. ¶ And sayd In what someuer place thou be with thyn enemy be it in dysporte or otherwyse / make alwaye good watche on thy selfe / thought so be thou be strōger than he and myghtyer yet labour alwaye to make peas. ¶ And sayd in lyke wyse as it is grete payne to the body of a man to susteyne thynge that is impossyble to hym ryght so it is a greuous thynge to a wyseman for to teche a foole. ¶ And sayd a suspecyous man may neuer haue good lyfe. ¶ And sayd he is ryght ignoraunt and vnkynde that can not gyue thankynge for the goodnes that is done to him / but yet he is more vnkynde that denyeth it to other. ¶ And sayd he that demaundeth but reason is able to vaynquysse & ouercome his enemye.

Thesylle sayde / thou oughtest to loue better the rude wordes that bē prouſytable and true than the swete wordes that ben of deceyte and flaterynge. Some men put venym in swete drynkes & ẏ medecynes that sonest heleth people are bytter and of eull sauoure. ¶ And sayde / it is a

soule thynge to be so curyous for the kedynge of the bo
dy that it hurteth both it and the soule. ¶And sayde
as a shypmā taketh not the see without he seeth that
he hath a couenable wynde/no more sholde a man dis=
pose hym to ony maner werkes without it were cou=
nable for the soule. ¶And sayde thou oughtest to do
that/that is moost profytable for the body and rather
that/that is moost couenable for thy soule/and not to
do the contrarye. ¶And sayd he that can well coun=
seyll another ought to counseyll well hym selfe & ha=
ue remembraunce to the saluacyon of his soule for it
is a greate vyce to a man to worshyppe and helpe an=
other and dysworshyppe and hurt hym selfe. ¶And
sayde as it becometh euyll a man that hath a foule &
vnclene body to be clothed with cloth of golde or with
cloth of sylke/ryght so it is a foule thyng to haue gre=
te beaute of body and of vysage and be full of euyl wer
kes. ¶And sayde we ought by reason to kepe clenely
our bodyes we are more specyally bounde to kepe ho=
nestly and well that that gyueth vs knowlege of our
lorde god that is the wysedome of the soule and not to
hurte or ouercome it with meetes or drynkes. And it
was axed of hym how a man myght kepe hym from
Ire. And he answered in remembryng that it is im=
possyble ꝑ he sholde alway be obeyed but that he must
somtyme obeye and that he shall not alwaye cōmaun=
de but he shall be cōmaunded. And also that god seeth
all thynge & yf he hath this in consyderacyō he sholde
not longe be worthe. ¶And he saw a grete fatte man
to whom he sayd thou payres the sore to breke ꝑ wal
les of thy pryson. ¶And sayd whā thou shalt correcte
another shewe it not lyke hym that wold venge hym

of his enemy / but do as the phyſycyan that curtoyſe-
ly ſpek eth to his pacyent. And Whan thou ſhalt cozrec
te thy ſelfe ſhewe the as the hurte man doth to his
leche.

Saynt Gregoyze

SAynt Gregoyze ſayd recommaunde to god the begynnyȝge and the ende of all thy Werkes. ¶And ſayde / ſtudye and trauayll to knoWe all thynges and reteyne and holde With the thoſe that ben mooſt pzou-fytable. ¶And ſayde po uerte is cuyll but rycheſſe is moche Woꝛſe. ¶And ſayde be thou pacyent and ȝ haue reaſō in thy Wzath ȝ lygh thy ſelfe W̄ ſapiēce i ſte de of candell / and pzeſume not to be better than thou art but thynke thou art dedely / repute the foꝛ a ſtzaū-ger and thou ſhalte Woꝛſchyppe the ſtraūgers. ¶And ſayd Whan thy ſhyp ſhall be laden W̄ grete tranſquil-lyte than ȳ oughteſt fere to be dzoWned. ¶And ſayde man ought to receyue merely all that god ſendeth thē ¶And ſayde the hatteꝛed of good men is better than the loue of euyll people. ¶And ſayde frequente and haunte the companyes of Wyſemen and not of the ry-che. ¶And ſayde dyſpzayſe not a lytell of good thyn-ges foꝛ they may gretly encreſſe and amende. ¶And ſayde endure pacyently Without takynge vengaun-ce.

Galyen

GAlyen was one of ỹ. viij. leches ryght excellet in medycyne / whiche were all. viij. suplatyf aboue all other leches of ỹ whiche the fyrst was Esculapiꝰ the seconde Gorius. the thyrde Mirius. the fourthe promedines. the. v. Platon the vi. Esculapius the seconde. the. vii. ypocras. the. viii. Galyen whiche had none lyke to hym. He was borne after the incarnacyon of our lorde. CC. yeres / and he composed and made well. CCCC. volumes of bokes amonge whiche there ben viii. that ben studyed in suche thynges as men desyre to lerne of the art of medicine / his fader was ryght dylygent to put hym to the scole and spended moche good vpon hym and sente hym in the countre of Asye in the cyte of Pargame Athenes Rome and Alexandrye for to fynde the best maysters / and there he lerned phisyke / geometrye / gramarye / ⁊ other scyences / ⁊ he lerned phisyke of a woman called cleopatre whiche taught hym many good herbes and profytable to all maner of sykenesse / ⁊ he dwelled longe in Egypte for to knowe all these herbes / and longe after he dyed nyghe ỹ cyte of Escam fast by the grene see in ỹ marches of Egypte / ⁊ in his youthe he desyred gretely to knowe ỹ scyence demonstratyue ⁊ he was so enclyned to lerne it that whan he departed from the scole with

other chyldren his mynde was euer vpon that that his mayster had taught hym/Wherof his felowes mocked him & axed hym why he wolde not playe & sporte hym with them. To whom he sayd I take as grete pleasaunce to recorde my lesson as ye do youre playes wherof his sayd felawes had grete meruayll & sayde that his fader was happy to haue suche a chylde/ & to put hym to the scole/that so well loued wysedome/ his fader was a grete labourer/his grañt fader was a souerayn maystre carpenter/ & his graunsyrs fader was an harper & meter of landes which he is ỹ scyence of geometrye. Galyen was at Rome in the reygne of kynge Octauyen whiche reygned after Adryen & there he made a booke of anascomye and many other traytyes. Some say ỹ grete parte of his bookes were brent/ and amonge them some of Arystotelles bookes wrytten with his hand & of Damagoras & of Andromache/ & a booke that he had made of tryacles for venyms/ & thaught ỹ kynge of Grece to breke the hylles & fylle the valeyes & to make playne wayes in theyr countres & edyfyed cytees & closed them with bygge walles/ & also to make ryueres renne trough the townes & in other places where nede was & to do al other thynges that were to the commyne profyt. And in those dayes they habde more delectacyon & pleasaunce to the good rule & gouernaunce of theyr lordeshyp than to the ease and pleasaũce of theyr owne bodyes. And theyr hertes were moche sette to haue good vniuersytees and scoles of grete clerkes and specyally in physyke. And also they ordeined in euery countre and regyon certayn folkes to gader herbes and to bryng them to the maystres of physyke for to prcue them by

experyence. And the same herbes thus approued were sent to the kynges closet & sealed with theyr seales to thentent that they sholde not be chaunged and than the kynges ordeyned them for seke folkes. ¶And the sayd Galyen sayd Wysdome can not profyte to a foole ne wytte to hym that vseth it not. ¶And sayd heupnesse cometh of the thynges passed & thought of thynges to come. ¶And Galyen was foure score yere and vii. Whā he sayd that many grete lordes be Ignorant whan they be more enclyned to haue fayre horses and ryche gownes & other Jewelles than to wynne good fame by good condycyons. ¶And sayde ꝑ physycyēs were wont to haue lordeshyp & to gouerne seke folkes & to cause them to do suche thynges as were moost expedyent and proufytable for theyr helth / and no seke man durst dysobeye his physycyen but shold be compelled to obeye hym wherfore they were the soner recouered and hole / & now the leches ben subgectes to ꝑ seke folkes / & be cōpelled to handell them easely and softly & gyue them swete drynkes though it auayleth them but lytell / & therfore is there the more sekenesse & lēger vnhelth. ¶And sayd somtyme tho that were moost sobre in theyr metes and lest dranke wyne were best byloued and moost praysed / & nowe the moost glottons / and tho that oftenest ben dronken are the moost sette by and the rather set at grete lordes bourdes whiche gyueth euyll exāpell to other. ¶And sayd thou mayest well instructe all men saue onely those that be without shame. ¶And sayde / a man that knoweth well hym selfe hath power ynough to correcte hym selfe. ¶And sayde a man may loue hym selfe so moche that he is deceyued thereby for we se many

that Wene and seme to be good and are contrary. ¶And sayde he is iuste that may bothe doo ryght or Wronge & yet kepe Justyce. And he is Wyse & dyscrete that knoWeth that / that suffyseth to be knoWen & that doth vertuously to euery creature. ¶And sayd lyke as a seke man desyreth not to departe frome his phisycyentyll he hath recouered his helth Whiche he coude not do by hym selfe / in lyke Wyse a man ought to desyre the company of a confessoure for the helth of his soule. ¶And he saW a mā that Was gretly made of and cherysshed With kynges for the strength of his body of Whome he sayd parauenture I shall cause hȳ to repente it at laste.

Protege

IT was asked of one called Protege Wherfore it Was that one of his neyghbours made dye his here in blacke he answered bycause no man sholde aske to lerne sapyence of hym.

¶And plures sayde the more good that a foole hath the more he is foole. And it Was axed of one arystan Whan it Was good to lye With a woman he answered at all tymes Whan a man Wyll hurt empayre & feble his body. And it Was axed of Dimycrates Wherby he knoWe and percey ued best his Wytte / he answered in that ỹ I thynke I vnderstan-

de and knowe but lytell. ¶And sayd / the Wyseman that replyeth is better than the foole that accordeth to euery purpose. And there was a Wysemā called azee that was a pryssonner to whome his mayster axed of what kȳrede he was / he answered enquere not of my lygnage / but axe of my prudēce and connynge ⁊ was axed of a nother called Sygonce also pryssoner of one that wolde haue bought hym wherto he was good ⁊ he answered to be delyuered. And an other axed of hȳ yf it were good that he sholde bye hym. To whom he answered I am nothynge worth but ye or some other bye me. And another sayd he dyspreyseth hym selfe that dispreyseth all other and gyueth hym selfe laude. And there was one that prayd god to kepe hym fro ꝑ daunger of his frendes. And it was asked hym why he prayed not rather that god sholde kepe hym fro his enemyes than fro his frendes. And he answered for as moche as I may well kepe me frome mȳ enemies in whom I haue no truste / but I may not kepe me frome my frende whome that I truste. It was axed of a Wiseman whiche be ꝑ most noble worldely thynges. To whom he answered to loue sapience ⁊ to hate folly not to be ashamed to lerne. ¶And it was axed of Archasam whiche be the sciences that chyldren shold lerne. He answered those that cause them to hate ignorāunce in theyr age. ¶And it was asked of another / why he wolde haue noo syluer / ⁊ he answered for as moche as it come to men by fortune ⁊ is kepte by nygardshyp ⁊ couetise ⁊ is often folyshely spent ⁊ to euyl vse. And another sayd the loue of a foole shall be more noysant to ꝑ thā his hatered ⁊ there was a mā ꝑ sayd to another I shall put my payn ⁊ dilygence to destroie

the. He answered ℣ I shall enforce me to destroye thy malyce ℣ appease thyn Ire. And ther came byfore a kynge thre Wysemen the one Was a greke the other a Jewe ℣ the thyrde a sarazyn/of Whome the sayd kynge desyred that eche of them Wolde vtter some good ℣ notable sentēce. Than the greke sayd/I may Well correcte and amende my thoughtes but not my Wordes. Than ỹ Jewe sayd I haue meruayll of them ỹ sayd thynges preiudycyall Where scylence Were more profytable. And ỹ sarazyn sayd I am mayster ouer my Worde or it be pronūced/but Whan it is spoken I am seruaunt therto. ¶And it Was axed one of them Who myght be called a kynge/℣ he answered he that is not subgrete to his owne Wyll. ¶And assaron sayde to an euyll payer that desyred to borow money of hym that he Wolde lend hym none for he knoweth Well that he coude not displease hym moche in refusynge the lone as in axynge him his payement agayne. ¶And sayd the Wysemen speke w̄ good delyberacyō/℣ the fooles speke Without auysemēt. ¶And teofrates sayd he is of good condycyon ỹ reporteth and sayth good of other folkes and kepeth secrete theyr defautes. And it Was axed of diſcony What thynges Were moost nycessary for a man to kepe hym out of other folkes daunger ℣ he answered yf he be ryche to lyue moderatly ℣ yf he be poore to labour dilygently. ¶And Nicomake sayd ther is not so good a doctour as discrecyon ne so good a precher as the tyme ℣ he ỹ correcteth hym by other is ryght dylygent ℣ Well occupyed. And it is better to take example by other than other take it by hym. And thymetus sayd medle nor vndertake not With the gouernaunce of a foole/for he can not peyse nor conce[illegible]

what good thou dooſt to hym / no moze than an hoꝛſe
oꝛ other beeſtes take hede Whether they charge hȳ yͤ
golde oꝛ grauell. And it Was axed of Athelam Why
men ben punyſſhed foꝛ theyꝛ myſdedes & not foꝛ theyꝛ
thoughtes he ſayde foꝛ theyꝛ thoughtes are reſerued
onely to god. ¶And Anonys ſayd there be thꝛe thyn
ges yͤ a pꝛynce ought to eſchewe. The fyꝛſte is to mo=
che dꝛynkynge. The ſeconde is to moche delectacyon
in muſyke / & the thyꝛde doynge of Women foꝛ the thꝛe
thynge put away all his other good thoughtes. And
ſayde thought foꝛ thynges loſte and euyll done / that
can not be amended foꝛ getynge therof is the medyey=
ne. ¶And ſayd trouth is good to be ſayd / & ſpecyally
Whan it pꝛofyteth euery body. ¶And ſayde yf thou
can not ateyne to the Wyſedome of auncyent men at
the leſte ſtudye & ſe theyꝛ bokes and ſome pꝛofyt thou
mayſt haue therby. ¶And quidaꝰ ſayd I haue mer=
uayll of thoſe that blame ſo moche the foule thynges
vpon other & thynk them fayꝛe vpon hym ſelfe. ¶Di
mycrates ſayd pacyence is a caſtell impꝛenable and
Woꝛſhyp is the fruyte of trouth & repentaunce is the
fruyte of haſt. And it Was axed of dythomages / Why
the ryche men ben moꝛe pꝛoude than Wyſemen / & he
ſayd the Wyſemen knowen and dꝛede our loꝛde & vn=
derſtande What offence pꝛyde is vnto hym but the ry
che mā taketh none hede therto. And ſome axed hym
Whiche Was better to haue ſapyence oꝛ rycheſſe / & he
ſayd ther is noo good rycheſſe but it be anſWell pꝛofy=
table in the other Woꝛlde as in this / but ſapyence is
good foꝛ eyther Woꝛlde. ¶It Was tolde Aryſtoteles
that a man had ſayd good of hym and he ſayd. I ſhall
recompenſe it, They axed hym in What maner & he

sayd I wyl saye of hym lyke wyse. ¶ And doctipho sayde a mannes wytte can not atteyn to do thynges aboue his vnderstandynge but vndre he may execute lyke as ye may put no more wyne in a pype than it cõteyneth but lesse ye may. ¶ And Dyycas sayd a man of good vnderstãdynge may wel eschewe grete quantyte of the infortunes of this worlde/lyke as the good shypman knoweth by experyence ỹ weder lyke to be in ỹ see. ¶ Samaron sayd I haue loste all that I had & therfore I fere no thynge. ¶ And sayd in all thy enterpryses haue more truste in the scyence than in the strength. ¶ Gregorius sayd the peyntours may wel make pyctures semblable to thynges but the propre thynge none can make but onely god & nature. And ỹ kynge Irmelis callynge to hym his bretherne sayd to them yf ye will repente and take me but onely as your brother I wyll shewe you that I am your kyng but and ye take me for your kynge I shewe you that ye are my bretheren. ¶ And Tales milostius sayd I haue grete meruayll of them that for worldely goodes put them dayly in peryll of deth by lande & by water as well by feyte of marchaundise as other wyse not knowynge who shall succede or departe theyr goodes after theyr deth & myght with lesse daunger and payne lerne sapience by the whiche theyr good name and fame sholde be more lauded and praysed as it is sayde in a comyn prouerbe. He is not dede whose renoume and fame lasteth. ¶ And Pytagoras sayde / scyence hath none enemyes/but ignorauce men. ¶ And sayd clateryngе of folyes is displeasure to wyse men lyke as the stenche of a kareyne is to them that smell it/ for the foole knoweth no more the fawte of his o[illegible]

speche than ẏ karyen doth of his stenche. And it was axed of another howe men myght kepe them fro moche drynkyng. And he answered in beholdynge well ẏ grete inconuenyentes that be fall the dronken men.
¶ And Eugene sayd many persones hauynge reason & vnderstandynge axe candell & lyght for to ete theyr mete/but few persones there be ẏ kyndell and sharpe theyr wyttes in getynge scyences for the proufyte of theyr soules. ¶ And Esicō sayd deth is displeasaūt to all persones saufe to the wysemen/for sapyence is the thynge ẏ moost letteth ẏ fere of deth. ¶ And Adryan sayd yf I sholde not loue sapience/but bycause she dyspreyseth dethe yet sholde I loue her. ¶ And Hermes sayd the grete profyt that I haue founde in sapyence is that I haue composed & knyt all my thoughtes in one. ¶ And Quirianus sayd a man may not be without thoughtes he ought to remembre thynges perpetuall. ¶ And sayd some thynke it good that euery body were of lyke condycyon/but thynke ye the cōtrary for than enery man wolde cōmaunde and none obeye.
¶ And demapates sayd whan ẏ comest in to a straunge countre herken dylygently after the langage & reason of the people. And yf thou fynde thy selfe as wyse or wyser than they endoctryne them/and elles payne thy selfe to lerne of theyr lore rather than to besy the in other ydell & vayne occupacyons. ¶ A philozopher whiche was disciple of pytagoras sayd/he ought not to be called manly/that wyll stryke hym that canne not defende hymselfe. ¶ And Sylde sayde in all thynges the meane is best & to lyue warely is a grete trefour & to lyue wastfully causeth pouerte and yet it is impossyble to please all men there with. ¶ And sayd

be not worth with hym that sayth trouth haue pacif-
ce and good shall come to the therfore. ¶ And sayd the
wycked lordes resemble to the dronken men that in
theyr dronkenshyp hate all fayre & good vertues & lo-
uen all vyces & fylthes but whan his dronkenshyp is
passed he is ashamed of his dedys. ¶ And sayd a kyn
ge of good witte & dyscrecyon ought to be wel content
& pleased whan mē offre him theyr seruyce & ought in
his peas and prosperite to worshyp and cherysshe his
knyghtes & men of warre & to paye them well theyr
wages all be it he wene to haue none ennemye for he
can not be sure how soone he shall haue nede of his ser
uaūtes. And Melious sayd he is not ryche to whome
the rychesse lasten but lytell / ne fro whome they may
be lyghtely taken / but ẏ laudable rychesses ben those
that durē perpetuelly. ¶ And Brakalyke sayd the co-
uetous man hath noo reste And the nygarde may ne-
uer be ryche. ¶ And Phelyp kynge of macedone sayd
to those ẏ counseylled hym to bren the cyte of Athenes
whan he had wonne it we sholde than seme men dys-
cōfyt / where we haue ouercome our enemies. ¶ And
Archydes sayd ẏ tōge may not wel make lesynges wt
out thassent of the herte & therfore it is conuenyent ẏ
the tonge & the herte be of one opynyon. ¶ And sayde
make no desire to god for that that ẏ mayst wel haue /
whiche is suffysaūce / but praye & requyre him that ẏ
thou hast may suffyse the. ¶ Pytagoras sayd he ẏ be
leueth not ẏ resurreccyon of man is lyke a dome beest
that falleth for feblenes. ¶ And sayd a man ought to
do his werkes by delyberacyon & by grete prouysyon
& not sodainly. ¶ And sayd yf ẏ wyll excede thyn ene-
mye calle hym no foole nor tale tellar nor obeye none

thou arte the woꝛs foꝛ thy condycyons. ¶ And sayd a wyseman ought to saye that that is conuenyent and some tyme to here that that is not to be sayd. ¶ And sayd ther is no thynge ꝑ greueth so moche thy frende as to shewe hym ꝑ that ꝑ hast hym suspecte. ¶ And sayd company ⁊ dele so with ꝑ people ꝑ they wysshe after thy ꝓsence whan thou arte absent and that they lament ⁊ bewaile thy deth. A man wepte whan his sone was boꝛne ⁊ it was axed of hym why he wepte ⁊ ought rather to be ioyeful ⁊ he answered I wepe foꝛ my sone that goth nowe to ward his deth. And it was axed of hym what maner people be lest behated / and he answered to that may nother helpe noꝛ hurt ⁊ that doth nother good noꝛ harme foꝛ the euyll people hate the good ⁊ the good hate the euyll. ¶ And sayd custume is harder to bꝛeke than nature. ¶ And sayd there ben .ij. maner of abstynẽce / one is with good wyll ⁊ ꝑ other byforce which is not good. ¶ And another sayd speke but ꝓfytable thynges noꝛ ete no moꝛe than foꝛ thy sustynaunce and seke to haue no thynge but that is possyble to be had ne cõplayne the not of thy frendes take not vnhope of that ꝑ thou mayste not amende. Aske nothynge of the couetous man teche that thou can gyue that thou haste haue pacyence in thyn aduersytees. Doo to be woꝛyten in thy seale oꝛ in thy sygnet bothe good people ⁊ bad shal ende and beholde that sentence often. ¶ And sayd shoꝛte remembꝛaunce and hastynesse of speche maketh many tyme a man fayle ⁊ erre in his Jugement. And one rebuked a wyseman / to the whiche the wyseman sayd. Thou rebukes me not of all my byces. ¶ And it was axed of hym why he wolde haue noo sone. And he answered

he promytteth to Juge eyght Wysely to be tempera-
te to do good dedys after his power or he be requyred
to worshyp his frendes to forgyue the fautes of his
enemyes / to desyre nor do ony thynge to ony man but
as he Wolde be done to. And one Was blamed bycause
he hadde gyuen his syluer to an euyll persone beynge
in necessyte / & he sayd I haue not gyuen hym my syl-
uer for his badnes / but bycause he Was in necessyte.
¶ And sayde exercyse of dyuers labour is helth & de-
lectacion of the body. And it was axed him sythē whā
he Was waxed wise. And he ānswered sythē ẏ time ẏ I
began to dyspraysse and mystryst my selfe. He herde a
man reherse lesynges & vntrew Wordes / to Whom he
sayd yf thou herdest another saye that ẏ sayest ẏ Wol-
dest not byleue hym Wherfore thou mayest Wel thyn-
ke no man byleueth the. ¶ And Aristophanꝰ sayd by
ctorye of Worde is not victorye in dede but ẏ very vyc-
torye is the Werke. ¶ And Anaxagoras sayd a good
Wyse man fereth not the deth for wysdom gouerneth
his Witte & his tonge and his voice troth guydeth his
herte & his Wyll pytye & mercy ben his frēdes sekyge
of Wysemen ben his fete his lordshyp is Justyce his
reygne is mesure / his swerde is grace / his Wepen is
peas / his aroWe is saluacyō his knyghthod is ẏ coū-
seyll of Wysemen his ornamentes be strength his tre-
sour is dyscyplyne / his loue is the company of good
people / his loue & all his desyre is to flee synne & to ser-
ue & loue god. ¶ And sayde a greate tresour is to haue
frendes & is a noble affeccyon Wherfore it is conuenyē-
ent to cherysshe & kepe them Wel and to Wynne one by
another as ofte as byrdes drawen many in to ther cō-
pany. And a kynge axed of a Wyseman Whome he re-

doubte theyr kynge ⁊ hym obeye with fere ⁊ in loue.
And som axed him whā ẏ wytte of man was parfyte
And he sayd whan that he speketh trouth. ¶ And an
other sayd the enuyous hateth the lyberall ⁊ the ny-
gard is wroth with that an other spēdeth. ¶ And an-
other sayd all gettynge may not be iustyfyed ne helth
may not by glotonye / ne frendeshyp with decepcyon /
ne noblesse with bad discyplyne / ne loue with pryde /
ne iustyce with necessyte / ne rest of herte with enuye /
ne wytte ⁊ dyscrecōn w̄ vengeaūce / nor proces w̄out
coūseyll. ¶ And another sayd truste not a foole nother
for loue ne for neyghbourshyp for it were as good to
haue to thy neyghbour a house take with fyere. And
another sayd he is thy gret enemy whose werkes ben
harde bytter ⁊ noynge to ẏ ⁊ his wordes swete ⁊ cur-
toyes. ¶ And another sayd the wysemen endure here
all theyr lyues lastynge ⁊ after theyr deth theyr good
werkes shal lasten in mennes mẏdes. ¶ And another
sayd consyderacyō of the ende of the werkes helpeth
moche to the good conclusyon. ¶ And another sayd ẏ
ought to loue though ẏ be not loued. ¶ Another sayde
a foole weneth euer ẏ god hath nothyng wel done nor
employed but ẏ he hath gyuen hym and semeth ẏ he
coude haue made ⁊ ordeyned this worlde better than
god hath done howbeit he can not gouerne his owne
persone onely. ¶ And another sayd be willinge to gy-
ue the nedy people / ⁊ in so doynge ẏ shalte do seruyce
⁊ pleasure to oure lorde god. ¶ And another sayd it is
better a mā to holde his peas than to ꝯtrarye ⁊ argue
w̄ a foole ⁊ is as good to haue the enemyte of bad peo-
ple as theyr frenshyp ⁊ the hard ⁊ ẏ sharp lyfe in well
doynge is better thā ẏ swettest in doyeng euyl dedys

euyll doynge / and suffyse the with the good dedys that thou shall do besyde. ¶ And another sayd he that wyll wytte whether his soule be noble and clene or foule and corrupte he ought to consydere his delectayō and his consceyence / and yf he delyteth hym in doynge good vertues and noble thynges without harme thā his soule is clene and noble. And yf he delyteth hym in doynge foule and transitorye thynges and of no value than his soule is foule / for euery thynge reioyseth hym with his semblable the good with the good and the euyll with the euyll. ¶ And another sayd he is happy that goth the ryght waye for he findeth sooner the place whyder he wolde goo and he that goth oute of the waye the more he goth the forther he is behynde. And it was axed of a wyseman what was parfite folye / and he answered to thynke to come to a good estate and prosperyte by bad werkes / to loue falshede and hate trouth / to take delectacyon in rychesses and to truste euery man. And it was axed of hym what is the sygne of lytyll forsyght and lytyll knowlege and he answered one to gyue truste where he hath ben deceyued and suffyse you with the trāslacyon of the sayenges of these philosophers.

HEre endeth the booke named the dictes or saynges of the philosophers Emprynteth at Lōdon in Flestrete by me Wynkin de Worde the yere our lorde M. CCCCC. xxviij. Whiche booke was translated out of frenshe into Englysshe by the noble and puissāt lorde Antoine Erle of Ryuyers lorde of Scales and of the Ile of Wyght. Defendour and directour of the siege Apostolique for our lord holy Fader the Pope in

this Royame of englond & gouernour of my lord prin-
ce of wales/ and It is so that at suche tyme as he had
accomplisshid this sayd werke it lyked hym to sende
it to me in certayn quayers to ouersee/ whiche forth-
with I sawe and founde therin many grete notable/
and wyse saynges of/ the philosophers. Accordynge
vnto the bookes made in frenshe whiche I had ofte a
fore red/ But certaynly I had seen none in englysshe
tyll a ẏ time. And so afterward I cam vnto my sayd
lord/ & tolde hẏ howe I had rede & seen his book/ & ẏ
he had don a merytory dede in the labour of the tran-
slacyon therof in to our englysshe tounge wherin he
had deserued a singuler lawde and thank. &c. Thenne
my sayd lord desired me to ouersee it and where as I
shold fynde faulte to correcte wherin I answered vn-
to his lordship that I coude not amēde it but yf I shol
de so p̄sume I might a paire it For it was ryght well
and conuyngly made and translated into ryght good
and fayre englyshe/ Notwythstondyng he wylled me
to ouersee it and shewid me diuerse lettres myssyues
sent from/ Alisander to darius and/ Aristotle and eche
to other. whiche lettres were lytyl appertenēt vnto to
dictes & sayenges aforsayd for as moche as they spe-
cifye of other maters & also desired me that don to put
ẏ sayd booke in emprinte. And thus obeyng his request
and comandement I haue put me in deuoir to ouerse
this his said book & beheldē as nighe as I coude how
It accordeth with thorigynal beyng in frensh. ¶ And
I fynde nothynge discordaunt therin. Sauf onely in
[illegible]tes and sayenges of Socrates wherin I fyn-
[illegible] my sayd lord hath left out certayn [illegible] diuerse
[illegible] touchyng [illegible] wherof I [illegible]

that my sayd lord hath not wretō them ne what hath
meuyth him so to do. Ne what cause he hadde at that
time. But I suppose that som fayr lady hath desireth
hym to leue it out or his booke/ Or ellys he was ame-
rous on somme noble lady/ for whos loue he wold not
sette yt in his booke. Or ellys for the very affeccyon
loue and good wylle that he hath vnto all ladyes
and Gentilwomen/ he thought that Socrates spared
the sothe. And wrote of women more than trouthe/
whiche I can not thynke that so trewe a man and so
noble a philozophre as Socrates was sholde wryte
other wyse than trouthe/ For If he had made fawte
in wrytyge of women he ought not ne shold not be be-
leuyd in his other dictes and sainges. But I apercey-
ue that my sayd lord knoweth verely that suche defau
tes ben not had ne founden in the women borne and
dwellynge in these parties ne Regyons of the world/
Socrates was a Greke borē in a ferre contre frō hēs
whiche cōtre is alle of other cōdicyōs thā this is And
mē & womē of other nature they bē her in this contre.
For I wotte well of what sōeuer condycyō women
bē in Grece he womē of this cōtre bē righ good/ wyse
pleasant/ humble/ dyscrete/ sobre/ chaste obedyent to
theyr husbondis/ trewe/ secrete stedfast euer besy/ and
neuer ydle/ Attemperat in spekynge and vertuous in
alle theyr werkis/ or atte leste sholde be soo. For whi-
che causes so euident mi sayd lord as I suppose thou-
ghte it was not of necessyte to sette in his booke the
sayengis of his/ Auctor socrates touchynge women.
But for as moche as I had commandement of my
sayde lorde to correcte and amende where as I shold
finde fawte [illegible] sauf that he

lefte oute these dyctes and saynges of the women of Grece/therfore in accomplissynge his commaūdemēt for as moche as I am not in certayn whedee It was in my lordis copye or not/or ellys perauenture that ẏ wynde had blowe ouer the leef. At tyme of translacyon of his booke I purpose to wryte tho same saynges of that. Greke. Socrates/whiche wrote of tho women of Grece and nothinge of them of this Royalme/whom I suppose he neuer knewe. For yf he had I dare planly saie that he wolde haue reserued them in especial in his said dictes. Alway not presumyng to put and [illegible] them in my sayd lordes booke/but intende apart [illegible] rehersesayll of the werkis humbly requiry [illegible] all [illegible] that shall rede this lytyll rehersall that yf [illegible] sayd he [illegible] ony faulte tarecte it to. Socrates and not to me whiche writeth as here after foloweth.

SOcrates sayde that women ben thapparaylles to catche men/but they take none but them that wyll be poure/or els them that knowe hem not/and he said that ther is none so grete empeshement vnto aman as Ignoraunce/and women. And he sawe a woman that bare fyre of whom he sayde that the hotter bare the colder. And he sawe a woman seke/of whome he sayd that the euill restith and dwellith with the euyl. And he sawe a woman brought to the Justyce/and many of women folowed her wepynge/of whom he sayde the euyll ben sory and angry bycause the enyll shall perisshe. And he sawe a yonge mayde that lerned to wrytte of whom he sayde that mē multypleith euyll vpon euyll. ¶ And he sayde that the Ignoraunce of a man is knowen in thre thynges That is to we

[illegible]seth helth. ¶ And sayd howbeit that a wyseman b[illegible]owe kynred yet is he noble and though he be a stra[illegible]ger he sholde be worshypped and though he be poore yet the people haue nede of hȳ. ¶ And another sayd he that endureth ⁊ taketh noo payn in his youth resteth hym not in his age. ¶ And another sayd ẏ er[illegible]ur of a foole gyueth lytell reste to his thoughtes. ¶ A[illegible] sayd the tounge of a dyscrete mā is in his [illegible]tte of a foole is in his tonge. ¶ And another sayd not wstandinge thy nature vse euermore good ⁊ laudable condycyous. ¶ And another sayde a man ought contynuelly to enquyr[illegible] m[illegible]aye of hym ⁊ where in they laude hym [illegible]ere in they blame hym yf they laude hym he[illegible]e contynually without pryde therof ⁊ [illegible]e hym he to beware fro fallynge ony more to that cas ⁊ not to hate them for theyr auertissement. ¶ And sayd he is wyse that is hūble ⁊ meke in his myght ⁊ power ⁊ whan he is in grete estate to dysprayse the world ⁊ is attemperate in his grete auctoryte. And one desyred of a wysman to tell hym the difference betwyxte this worlde ⁊ ẏ other world ⁊ he answered this world is a dreme ⁊ the other worlde is a thinge a waked. ¶ And another sayde better is to speke well than to kepe sylence and better to kepe sylence than to speke euyl.

¶ And another sayde I haue accompanyed me wt the ryche men ⁊ haue seen theyr ryche arraye clothynge ⁊ other thynges better than min were where vpon I had suche enuye ⁊ melancolye that I myght haue no rest in my selfe than I accompanyed me wt poore men lyke as I was ⁊ thā I was satysfyed ⁊ in peas. And another sayde lyke as a man ẏ is in a decke kaue may

Dicta phi[illegible]

not se his propre fygure in lyke wyse the soule the[illegible]
not clene nor pure may not clerely see [illegible] no-
we ẏ true & parfyte goodnes of almyghty god. And
another sayd lyke as the chyldren whā they be borne
in payne & entred in to this worlde reioyce them after
whan they be grete & fele the delyces & eases therof.
In lyke wyse men be sorowfull whan the[illegible] dye/
yet yf they haue lyued well they go af[illegible] [illegible]
worlde where they than reioyce them [illegible]petually.
¶ And another sayde as the goodenesse of wyse[illegible]
[illegible] in [illegible]endyng / in lyke wyse goth ẏ [illegible]
lyced [illegible] fo[illegible] [illegible] dy ẏ mempayrynge. ¶ And an-
other [illegible] [illegible]ce a wyseman he shall th[illegible]
the [illegible] [illegible]n teche a foole he shall dysprayse
the. ¶ An[illegible] [illegible]s thy bery frende / that in thy [illegible]
cessyte offreth hym selfe & his goode buto the. ¶ And
another sayd the gouernour of a wysemā is pacience
& the gouernour of a foole pryde. ¶ And another sayd
a man that is slouchful in his werkes comyuly is en-
uyous of the well of other men. ¶ And another sayde
it is good to enquyre twyes of thynges vnknowen /
for the fyrst questyon is of wyll & the seconde is of dys-
cretyon. And another sayde trouth is goddes messa-
gyer wherfore she must be worshypped for the loue of
her mayster. ¶ And another sayd he that multipleth
his temporall goodes dymynueth his spyrytualles.
¶ And another sayd those ẏ bylene & brede god steed-
fastly haue not delectacyon but onely in hym and in
his werkes. ¶ And another sayd the moost laudable
werkes that one may doo is to obeye the mandemen-
tes & pleasure of our lorde god & the werke of the body
joyned to werke of the herte is more laudable than

Thus endeth the dyctes and sayenges
of Philozophers Inprynted at London
in Fletestrete at the sygne of the
sonne by me Wynkyn de
Worde in the yere our
lorde. M.CCCCC
.xxviij.